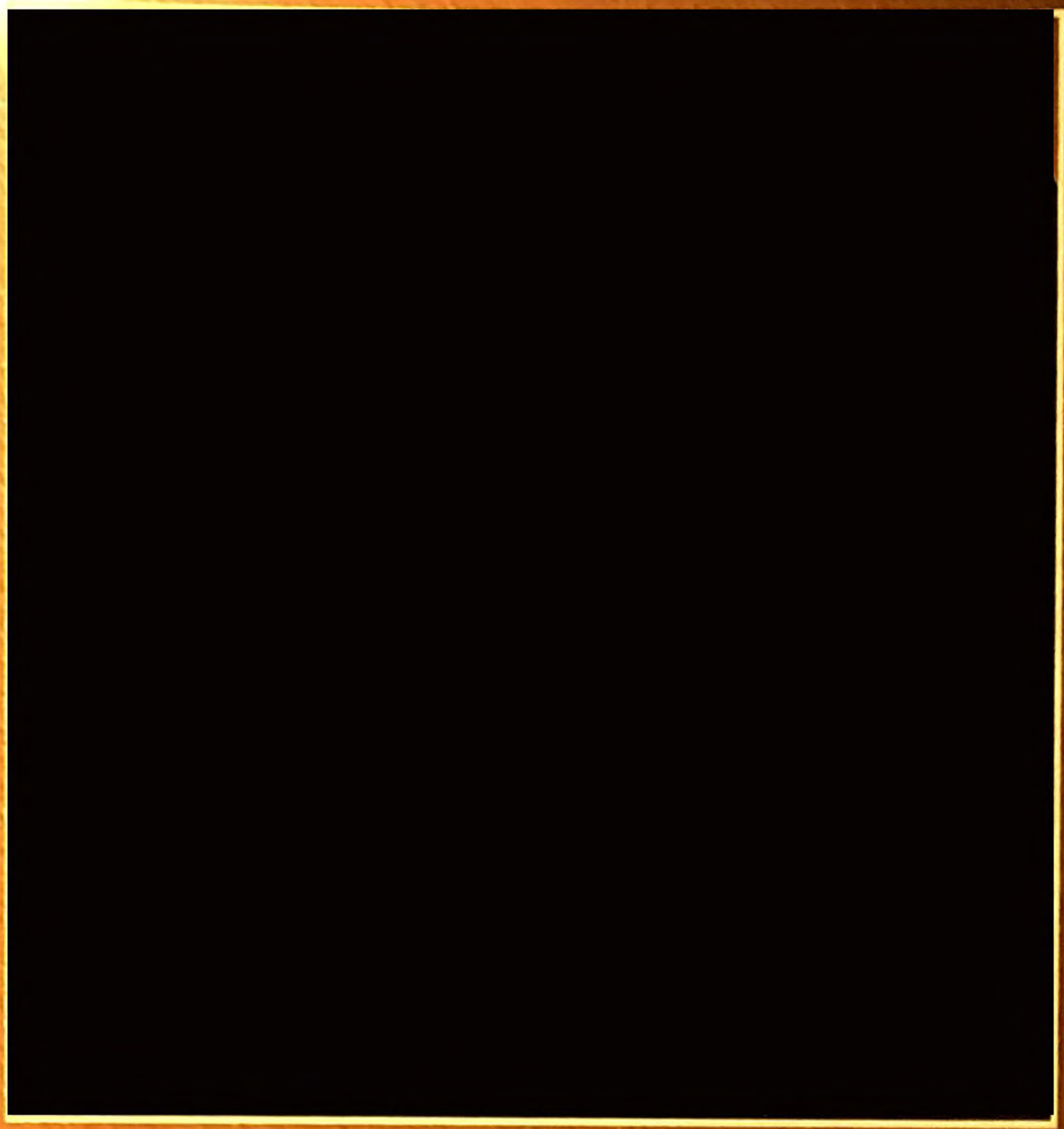


The Veil
Evidence of Niqab

Dr. Muhammed Ibn Ahmed Ibn Ismail

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إنَّ الحَمْدَ لِلَّهِ نَحمدُهُ ونَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا ومِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فلا مُضِلَّ لهُ وَمَنْ يُضْلِلْ فلا هَادِيَ لهُ وَأَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ وَحدَهُ لا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All praise is due to Allah, we praise Him, we seek His Support, Guidance and Forgiveness. We seek refuge in Allah ﷻ from the evil of ourselves and from our sins. He whom Allah ﷻ guides will never be misguided by anyone and he whom Allah ﷻ misguides will never be guided by any one. I testify that there is no God but Allah ﷻ Alone, and I testify that Muhammad ﷺ, is His Servant and Messenger.

بسم الله الرحمن الرحيم

Praise to Allah alone; I praise Him with a lasting praise, and I thank Him for all His unlimited Graces. I testify that there is no God worthy of worship but Allah alone with no associated partners, and I testify that Muhammad ﷺ is His Messenger and the last of His prophets. He ﷻ chose him, brought him close to Him, loved him, praised him, honoured him and elevated him above all the rest ﷺ.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلا تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ)

﴿O you who believe, Fear Allah as He should be feared, and do no die except in a state of Islam﴾[1]

(يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاءا وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيباً)

﴿O Mankind, be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women; and fear Allah through Whom you demand (your mutual

[1] Surat Ale-'Imran, Verse 102.

rights), and (do not cut relations of) the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.)[1]

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيداً * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً)

(O you who believe, keep your duty to Allah and fear Him, and speak (always) the truth.)[2]

The true word is the Book of Allah ﷻ, and the best guidance is that of Muhammad ﷺ. The most evil of all matters are the innovations (in worshipping Allah ﷻ), as every innovation is a bid'ah, every bid'ah is a misguidance, and every misguidance is in the Fire (Hell).

It goes without saying that we link between "the return of the Hijab" to the faces of Muslim women and the Islamic revival which illuminates many Islamic countries as well as western countries, The matter of "the rule regarding *niqaab*" has imposed itself in our contemporary intellectual world, although it was thought by some people that such concepts or "customs" – as they claim – are matters of the past, which should be discarded.

[1] Surat An-Nisa', Verse 1.
[2] Surat Al-Ahzab, Verse 70.

Yet, this takes place as an outcome of the Islamic resurgence, which is based upon the purity of origin, acquiring its teachings from the sources of our pure religion of Islam. The Islamic nation has carried the message of Islam, and safeguarded its trust all along twelve centuries - before the (foreign) intellectual invasion. The feelings of the Islamic nation were mingled with this message of Islam, and its blood ran for its sake, until it became its way of life, its thinking, its principle, and the pulses of its heart.

Military invasions and intellectual onslaughts have followed since then in order to destroy this religion of Islam and its people.

The enemies of Islam imagined that our *Ummah* (Islamic nation) had responded to their efforts, and decided to bid farewell to their creed of Islam, with no return.

But all of a sudden, the *Ta'ifah Al-Mansurah*[1] among the devout scholars in our *Ummah* confronted the enemies of Islam, with awareness and aptitude in all ages and places, bringing glad tidings to those whose hearts were overcome by despair, by reminding them that Allah ﷻ said:

[1] "At-Ta'ifah Al-Mansurah" is the supported group from Allah ﷻ, because of their total adherence to His teachings and the Sunnah of His Prophet ﷺ. This group was mentioned by the Prophet ﷺ in a Hadith, that there will be a section of this Ummah who will continue to fight for the right and overcome their opponents till the last of them fights the Antichrist.

﴿لَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ ۖ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾

(never give up hope of Allah's Mercy. Certainly, no one despairs of Allah's Mercy, except the people who disbelieve.)[1]

and

﴿سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

(Allah will grant after hardship, ease...)[2]

and

﴿وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ﴾

(it is He Who sends down rain after they have despaired, and spreads His Mercy. And He is the Supporter, worthy of all praise.)[3]

and

﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

(And Allah has full power and control over His Affairs, but most of men do not know.)[4]

and they reprimand the enemies of Allah ﷻ with

[1] Surat Yusuf, Verse 87.
[2] Surat At-Talaq, Verse 7.
[3] Surat Ash-Shura, Verse 28.
[4] Surat Yusuf, Verse 21.

﴿أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا﴾

(Do then those who disbelieved think that they can take My slaves as lords besides Me? Verily, We have prepared Hell as entertainment for the disbelievers.)[1]

Young men and women in the prime of their youth joined the retinue of faith, calling for the return to the Book of Allah, and the rule with His Divine Legislation. They spared no efforts to sacrifice themselves, their property and time for the sake of making the Word of Allah ﷻ, and were certain that martyrdom, detention and torture were landmarks to establish victory in the Path of Allah.

The heavens responded to the echoes of their invocation:

﴿رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا﴾

(Our Lord, we have heard a caller calling us to faith: "Believe in your Lord" and we have believed.)[2]

Such action was repeated frequently by youths from Turkey, Pakistan, Afghanistan, Egypt, the Arabian Peninsular, Ash-Sham (Syria and Lebanon), Morocco, Sudan and from all the

[1] Surat Al-Kahf, Verse 102.
[2] Surat Al-'Imran, Verse 193.

Islamic countries; even from deep inside Europe and America.

They set their lives upon the teachings in the Book of Allah ﷻ and the *Sunnah* of His Prophet ﷺ; they directed their hearts and minds – from anew and after confusion and strangeness – towards the Holy Ka'bah, and turned their backs away from 'the Qullais'[1], the *qiblah* of evil which was set by 'the Abraha'[2] of Russia and 'the Abraha' of America, in 'Moscow' and 'Washington' respectively. The gatekeepers of this false Ka'bah who misguide people towards it are the 'Abu Righal'[3] of our time.

The youths turned their backs from it adhering to the Command of Allah ﷻ:

﴿ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

[1] It was the name of a church built by "Abrah Al-Ashram" – a king in Ancient Yemen before the birth of the Prophet ﷺ - who wanted to divert the pilgrimage of the Arabs towards it.

[2] The king of Yemen, who guided the Elephant Army to destroy the Ka'bah in Makkah, but Allah ﷻ destroyed them.

[3] He was the man sent by the tribe of "Taqif" with Abraha to show the latter the way to Makkah in order to destroy the Ka'bah. When they stopped at "Al-Mughamis", a place near Makkah, on the road to At-Ta'if, Abu Righal died. So the Arabs stoned his grave afterwards.

﴿Whencesoever you come from, turn your face towards the Masjid Al-Haram, and wherever you may be turn your faces towards it.﴾[1]

The Islamic revival has alarmed the enemies of Islam; so they performed the 'dance of death' in which the slaughtered tries vainly to save himself in his last battle. But it is just their mark of a sudden or violent death in front of the anticipated Islamic resurgence.[2]

[1] Surat Al-Baqarah, Verse 150.

[2] This was manifested in the statements of their leaders which reflected their fear from "the return of Islam" once again. Hayiem Herzog, the ex-Jewish ambassador in the UN said: "The resurgence of the Islamic revival in this sudden and astonishing manner has shown clearly that all diplomatic missions, and first of all, the C.I.A., were in a deep sleep." From the Zionist newspaper "Jerusalem Post", dated 25/9/1978. This reference was taken from "Al-Ittijahat Al-Fikriyah Al-Mu'asira" by Dr. Ali Jareesha, margin p.11.

Radio Israel broadcasted in a political commentary: "The return of the religious spirit in the region represents a direct threat to the future of Israel, and to the future of the Western civilization as a whole." The voice of a commentator in Radio Israel for political affairs, at 22.15 on 5/9/1978.

Ben Goriyun said shaking: "We do not fear the socialist, revolutionist, or democratic movements in the region. We only fear Islam; this defiant rebel who slept for a long time, and has started to move once again." From "Ajnihat Al-Makr Ath-thalathah" by Mr. Abderahman Habnakah, p.131.

He also said in the Knesset: "Be patient, there will be no peace for Israel as long as the Arabs are under the leadership of fundamentalists. The principle condition for peace is that Arab countries should be ruled by democratic governments which are progressive and free from Islamic customs."

Shay Bowman, a Jewish writer, shouted anxiously: "Europe should remain wary from Islam, that religion which emerged in Makkah did not weaken in terms of quantity; rather it is expanding alarmingly. Islam is not just a religion; for one of its main principles is Jihad, and this is what Europe

Many are the signs that bring glad tidings about the approach of the true promise which Allah ﷻ has promised His faithful servants, when He ﷻ said,

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should be cautious against." From "Ajnihat Al-Makr Ath-thalathah" by Mr. Abderahman Habnakah, p.131. It is very important to mention that a member of the Jewish Knesset commented about the Islamic Intifadah in Palestine recently, saying: "We are facing a new type of people who did not exist before; men who seek death as much as we desire life." Refer to "Al-'Itisam" magazine, issue Jamadah ath-Thani 1408 – February 1988, p.12.

Laurence Brown, the missionary, said: "We used to be scared and anxious from various nations but after a test, we did not find any reasons for such anxiety. We used to be scared from the Jewish danger, the yellow danger (China), and the Bolshevist danger; yet this anxiety did not conform to our imagination: we found the Jews as our friends; therefore, any of their persecutors is our arch enemy; and then we found the Bolshevist as our allies. As for the yellow nation, there are some great democratic states which resist them. The real danger lies in the Islamic system, in its liveliness, and its capability to expand and subjugate. It is the only standing block in the face of Western colonization.

The Israeli newspaper "Ahrunut" (18/3/1978) wrote: "Our media should not forget a very important fact which is part of the strategy of the state of Israel in its fight against the Arabs; this fact is that we have succeeded with our efforts and those of our friends to keep Islam away from our battle with the Arabs during thirty years. Islam should be kept away from this fight for good; therefore, we should not be careless to execute our plan to prevent the awakening of the Islamic spirit, whatever its form or style, even if this requires the support of our allies to use violence to extinguish any effort to stir the Islamic spirit in the area surrounding us."

Shatly, an orientalist, said: "If you want to invade Islam and conquer this creed which has overcome all previous and subsequent faiths, and which was the first and principle reason for Muslim's dignity and pride and the cause of their conquest in the World, you have to direct your efforts to destroy the minds of Muslim youths, by killing the spirit of their pride, their Qur'an. You have to divert them from their Islamic teachings, by spreading your culture, history and libertinism, to provide all means of mental destruction. And even if we find only the naïve and simple people, it should be enough, because a tree breaks when one of its branches dies." From "Conquering the Islamic World" by Shatly, p.264.

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴾

﴿He It is who has sent His Messenger with right guidance and true religion to make it victorious over all religions, even though the polytheists are averse to it﴾[1]

'Aishah ﵂ reported that the prophet ﷺ said, "The (system) of night and day would not end until the people have taken to the worship of Lat and 'Uzza." I said, "O Messenger of Allah, I think when Allah has revealed this verse: ***﴿He it is Who has sent His Messenger with right guidance, and true religion, to make it victorious over all religions, though the polytheists are averse (to it)﴾***, it implies that (this promise) is going to be fulfilled." Thereupon he ﷺ said, "It would happen as Allah would like.'"[2]

What clarifies this glad tiding is the *Hadith* reported by Ibn Aws ﵁ that the Prophet ﷺ said: "Allah ﷻ brought together the earth for me; so I saw its east and west, and discovered

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[1] Surat As-Saff, Verse 9.

[2] Recorded by Muslim (2907),Al-Hakim (4/446-447). Al-Albani said: "In this Hadith, there is reference that the prevalence mentioned in the Verse has been fully fulfilled; it will actualise in the future. Certainly, the scope of prevalence had expanded after the death of the Prophet ﷺ, at the time of rightly guided Caliphs and those after them; yet it will not be complete until Islam dominates the whole of the earth, and this will be achieved eventually, following the Hadith of the Prophet ﷺ about it.

that the reign of my *Ummah* will reach every part I could see."[1]

A group of Companions also reported that the Prophet ﷺ said: "There will not remain upon the surface of the earth a mud-brick house or a camel's-hair tent but Allah will instil into it the word of Islam, bringing both mighty honour and abject humiliation. Allah will either honour them by making them worthy of it, but those whom He humiliates shall have to render submission to it."[2]

The reality of world Islamic revival today brings glad tidings that it is approaching gradually to the anticipated promise which the Prophet ﷺ stated in his *Hadith*: "And then there will be a caliphate in the manner of the Prophets."[3]

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[1] Recorded by Muslim (2889) in the chapter of "Trials" (Fitan), Abu Dawud (4252), Tirmidhi (2176) and Ibn Maajah (4016).

[2] Recorded by Imam Ahmed, on the authority of Tamim Ad-Dari ﷺ (4/103), and also Al-Miqdad bin Al-Aswad ﷺ (6/4). It was also recorded by Al-Hakim.

[3] Part of a Hadith reported by Imam Ahmad (4/273). Al-Haythami said in "Mujma' Az-Zawa'id" (5/189): Hudhayfah ﷺ narrated that the Prophet ﷺ said: "The prophethood will be with you as Allah ﷻ wants it to be; then He ﷻ will take it away (when He wants it taken away); then there will be a Caliphate in the manner of prophets, and it will stay as long as Allah wills it to stay, then He ﷻ takes it away (when He ﷻ wants it taken away); then it will be a monarchy in trial, and it will stay as long as Allah wills it to stay, then He ﷻ takes it away (when He ﷻ wants it taken away); then it will be an oppressive monarchy, and it will stay as long as Allah wills it to stay, then He ﷻ takes it away (when He ﷻ wants it taken away); then it will a Caliphate in the manner of prophets" then he ﷺ stopped and stood silent.

The sign of this revival can be seen in the youth as they gradually move to reach the method and patterns set by the Prophets. They are setting their call upon the principle basis of the message of the Prophets and Messengers, i.e. worshipping Allah ﷻ Alone; ascribing no partners to Him; having allegiance only to Allah, His Messenger and the believers; rejecting or opposing the enemies of "*la ilaha illa Allah*" (there is no god worthy of worship but Allah); and declaring freedom from all obligations from them; calling to monotheism (worshipping Allah Alone); and spreading the faith of "*Ahl Sunnah wal Jama'ah*"[1]. All this takes a major part in their call and message. Is this not the core of the method of the Prophets?

Here they are reviving the call to be governed by the Book of Allah and the right *Sunnah* of His Prophet, in every matter of their lives.

Here they are calling to dismiss separation and diversity, and adhere to the "Rope" of Allah ﷻ, by clinging to the *Sunnah*, and rejecting *bid'ah* (innovations).

Here they are dusting off their culture, and revitalising the concepts of our pious ancestors ﷺ. They endeavour to rise to the standard of the Companions ﷺ, in their morals, worship and *Jihad*.

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[1] Mainstream Muslims.

Are these not the main characteristics of "the method of the Prophets"?

We have seen in the second volume of this book how Islam has devoted a great interest in the issue of women, elevated her to a lofty position, and honoured her significantly. She, in turn, responded to this dignified treatment, and played her great role. She left behind a history, rich with her excellent biography, a mother, wife and daughter; or as a steadfast, striving (*mujahidah*) believing woman; or as a scholar and lecturer; or as a devout, God-fearing worshipper, until it was revealed to everyone what the Hijab was disguising, and what went behind the screens!

Those were the fruits reaped by the *Ummah* from behind the Hijab; it is the mighty honour which was safeguarded by the Hijab. Those women graduated from the "school of Hijab" before any school existed in the world, and before anyone heard the recently devised "Women's rights" or "Women's Liberation".

One of the issues faced by the Islamic revival was in relation to women. This issue is firmly related to the social system in Islam, from which branch matters of her education, work and Hijab, etc.

It was around the last matter mentioned (Hijab) that many disputes were created. Arguments and questions were

brought up from either a sincere, but confused, person seeking the truth, or a biased, but opponent, of the truth, after it was clear to him or her.

It was here that the dispute broke out around "the rule about the woman covering her face and hands from men (foreign to her), and whether it is an obligation or an option?"

Some of them (opponents) said: *Niqaab* is a Turkish *bid'ah* (innovation), or Persian Iranian *bid'ah*, or innovated at the time of the *Mameluke*[1] in Egypt.
Some said: "It is a *jahili* and backward concept."

[1] The Abbasid caliphs of Baghdad unwittingly create a group of considerable power in the Middle East. To strengthen their armies, they acquire slaves from the nomadic Turks of central Asia. These slaves, who became known as Mamelukes (from the Arabic *mamluk*, 'owned', distinguished themselves, in the service of the caliphate, and were often given positions of military responsibility. Well placed to advance their own interests, they frequently took the opportunity.
The first Mameluke to seize extensive power was Ahmad ibn Tulun. In the early 870s he took control of Egypt. By 877 he conquered the Mediterranean coast through Palestine and up into Syria.
This first Mameluke dynasty lasted only a few decades, until 905. But the Mamelukes retained their importance and power throughout the Middle East. They had the natural strength of a small, self-aware military elite. They spoke their own Turkish language in addition to the Arabic of their official masters (the weak caliphs in Baghdad, whose rule technically extended throughout the Muslim Middle East). And they constantly replenished their numbers with new recruits from the fierce tribes of central Asia and the Caucasus.
The height of Mameluke power began in 1250, when they again seized control of Egypt. Ten years later they confronted the Mongols.

Some said: "It is a *bid'ah* which Islam rejects"...etc.

Some misguiding 'scholars' even gave a fatwa that all the scholars of the Ummah agree that *Niqaab* is a *bid'ah*, and that Islam is "free" and "innocent" from it!

This issue spread in a striking period of time, marked by radical political events, the emergence of secular movements, and oppressive campaigns through which politicians tried to hide their mental defeat before this stormy Islamic revival, and suppress it from its early stages.

These movements, campaigns and measures were directed in the course of enmity towards Islam and Muslims who committed to their religion. This evil course became firmly established in the twentieth century map of events, and its outbreak has increased in the last few decades.

Westernised people emerged in the scene and dominated the media. Corrupted people were neatly and carefully chosen to occupy media seats to be in the service of various international organizations, and perform their role as local subservients, in order to diminish the dominance of Islam in people's lives, and abolish its comprehensive divine meaning.

Therefore, it was an obligation to face these evil campaigns, expose these conspiracies, reveal the purposes behind the

case of "Women's Liberation", and uncover the roots and branches of this wicked "plant".

An attempt was made in the first volume of this book to expose those conspiracies; and now comes the turn to disprove them and provide the proofs and evidences, while clarifying any suspicions.

Many writers have edited a number of literary works and short letters about "the Islamic rule regarding the revealing of the face and hands of women". Some of them have put emphasis on one side of evidences and not the others, as if these evidences are separated.

It did not satisfy the thirst of the contemporary reader; so the humble slave of Allah (the author) started collecting the work of our pious scholars, to gather all the evidences in one complete paper. I began this project many years ago, but I was impeded by slackness and negligence at times. So I stood between intrepidity and abstention; until Allah ﷻ bestowed His Mercy upon me to produce volumes one and two, which were considered as introductory to this final work.

I have compiled, to my ability, clear Verses from the Qur'an, noble Traditions from the *Sunnah*, and other illuminated information related to this subject, with their interpretation

from our great approved scholars; and adding many opinions of some prominent people of knowledge, past and present.

I have tried to gather as much scattered evidences as possible from different categories in separated volumes, however this compilation lacks perfection in its organization, and so it did not fulfil all its aim. It remains an effort to be considered and not discarded.

The book was finally typeset with an introduction, six parts and a conclusion.

I ask Allah ﷻ to make this book a light to our brothers and sisters in Islam, and a fire on the enemies of Islam, and may Allah bless Muhammad ﷺ and grant him peace, his family and his Companions, and all praise to Allah ﷻ.

Drafted in Alexandria on Sunday, 15 Jamadah Ath-Thani 1409, corresponding to 22 January 1989.

PART ONE

Chapter One:

Fitnah of Women

Chapter Two:

Islamic measures to block all expedients leading to Fitnah of women

Chapter One

Fitnah of Women

The Muslim woman has received excellent care from Islam to protect her honour, and keep her highly esteemed and dignified. The measures that Islam commanded her to do, with regards to her dressing, beauty and her relation with men, were made to block all expedients to immorality or corruption, and all aspects of infatuation with her.

If she deviates from this path, destroys all these blocks, and exceeds those measures; and then goes on to reveal herself (her face, and parts of her body) in social places, and plunges in life distractions, shouting and singing, her actions will bring nothing but disaster and evil consequences, *fitnah* and destruction.

Compassion from those evil consequences was the most overwhelming feeling of the Prophet ﷺ when he ﷺ gave his Companions the following eternal word: "Actions are only by intentions, and every man has only that which he intended. Whoever's emigration is for Allah and His

Messenger then his emigration is for Allah and His Messenger. Whoever's emigration is for some worldly gain which he can acquire or a woman he will marry then his emigration is for that for which he emigrated." [1] He mentioned these words to show us how temptation with a woman can be the cause of an abrogated deed – i.e. emigration for Allah ﷻ and His Messenger ﷺ – which is one of the highly regarded deeds of merit.

The Qur'an has pointed to the danger of the temptations of women; for Allah ﷻ said:

﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ﴾

(Beautified for men is the love of things they covet; women, children, much of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with Him.)[2]

Allah ﷻ cited women first because of their deep-rootedness in this field, and because many men were corrupted by this

[1] Recorded by Al-Bukhari, Muslim, Tirmidhi, Abu Dawud, An-Nassa'i, on the authority of 'Umar bin Al-Khattab ﷺ.
[2] Surat Al-'Imran, Verse 14.

type of desire. It may also be for the same reason that Allah ﷻ referred first to women when He ﷻ said:

﴿ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ﴾

(A woman and a man who commit fornication, flog each of them with a hundred lashes...)[1]

and He ﷻ also said reporting the remark of the Egyptian king at the time of Prophet Yusuf عليه السلام (Joseph عليه السلام):

﴿ إِنَّهُ مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ﴾

(Surely, it is a plot of you women! Certainly, mighty is your plot!)[2]

The Prophet ﷺ has warned his *Ummah* against the *Fitnah* (tribulations) of women; Usamah bin Zayd ﷺ reported that the Prophet ﷺ said: "After me, I have not left any affliction more harmful to men than women."[3]

Abdullah bin Mas'ud ﷺ reported that the Prophet ﷺ said: "A woman should be concealed, for when she goes out, the devil looks at her."[4] At-Tayyibi said: "The intended meaning that

[1] Surat An-Nur, Verse 2.
[2] Surat Yusuf, Verse 28.
[3] Recorded by Al-Bukhari, Muslim and Tirmidhi.
[4] Recorded by Tirmidhi who considered it as "Hasan Gharib" but As-Suyuti stated its authenticity. Al-Manawi said: "It was also reported in the same words by Tabarani who added: (and the closest she is to Allah is when she

comes to mind is that as long as a woman stays home, the devil would not have strong desire for her to tempt people. But once she goes out, his desires become intense, because she is the best among his traps to tempt man."[1]

Al-Mundiri said: "The Prophet ﷺ said: '...the devil looks at her' i.e. directs his eyes and intentions towards her; because she provides him with a reason to set his mind on her, when she goes out."[2]

Abdullah bin Mas'ud ﷺ also reported that the Prophet ﷺ added: "A woman goes out without any obligation, so the devil looks at her, and says to her: 'You please everyone you pass by.' A woman dresses up and they say to her: 'Where are you going?' and she replies: 'I am going to visit a sick person, or attend a funeral or go and pray in the mosque.' But no woman worships her Lord better than when she is in her house."[3]

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stays home). Al-Haythami said: "Its narrators are trustworthy." It was also reported by Ibn Hibban.

[1] From "Fayd Al-Qadeer" (6/266).

[2] Al-Albani commented saying: "This is about the devil among Jinn, so what about the devils among men, especially those of the time we live in; it is more harmful to women than a thousand devils. Most of the youths of this time have no self-respect, no adherence to religion, no humanity; they treat women with cruelty and disgraceful manner. So the rulers – if they are Muslims – should punish those evil-doers, and harmful monsters." From "Sahih Targhib wa Tarhib" (1/138).

[3] Recorded by Tabarani in "Al-Kabeer"; Al-Haythami said: "Its narrators are trustworthy" (Al-Mujma', 2/35) Al-Mudiri said: "Its chain of authority is good." And Al-Albani agreed with him.

Abu Sa'id Al-Khudri ﷺ reported that the Prophet ﷺ said: "The world is sweet and green (alluring) and verily Allah is going to install you as vicegerent in it in order to see how you act. So avoid the allurement of women: verily, the first trail of the people of Israel was caused by women."[1]

Women of the Children of Israel have indulged in sins, and excelled in tempting men to vice, and the Prophet ﷺ informed about them, saying: "There was a woman from Banu Israel who was short, and she used to walk behind two tall women; she put two wooden-heeled shoes and a golden ring covered with musk, which is the most pleasing perfume. So, she passed between the two women, and they did not recognise her; then she pointed with her hand like this..."[2] in anther narration: "Whenever she passed by a gathering, she moved her hand, and so her ring released its perfume."

'Urwah ﷺ reported that 'Aishah ﷺ said: "Women of the Children of Israel used to put high heeled shoes to look at men in the mosque, so Allah ﷻ banned them from going to the mosque, and they were subjected to continuous menstruation."[3]

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[1] Recorded by Muslim, Tirmidhi and Ibn Maajah.

[2] Recorded by Imam Ahmed in his Musnad (3/40, 46, 68), and An-Nassai, in the part of "Fornication" (8/151) and (8/190). It was also authenticated by Al-Albani in "Sahih Al-Jami' As-Saghir" (4/159), number 4340.

[3] Al-Hafidh bin Hajar said: "It was transmitted by Abderazaq, with a sound chain of authorities, which included Ibn Mas'ud ﷺ. This was taken from "Al-Fath Ar-Rabani" (5/202).

Ibn Mas'ud ﷺ said: "Men and women from the Children of Israel used to pray together; and if a woman had a lover, she used to put wooden-heeled shoes to look at her lover. So, Allah ﷻ punished them with constant menstruation." Ibn Mas'ud ﷺ used to say: "Keep them out (of the mosque) the way Allah ﷻ did."[1]

'Amrah bin Abderahman reported that 'Aishah ﷺ said: "Had the Messenger of Allah known what the women were doing, he would have forbidden them from going to the mosque as the women of the Children of Israel had been forbidden."[2] 'Amrah were asked: "Were the women of the Children of Israel forbidden?" she replied: "Yes."

It was written in the books of the Children of Israel what pointed to Allah's Punishment to their women. In Chapter three of the book of Isaiah "Verily, God will punish Zionist women for displaying their charms, and showing off with their anklets. He will ban them from wearing any anklet's adornments, strands, earrings, bracelets, veils and headbands."

[1] Transmitted by Tabarani in "Al-Kabeer", its narrators are trustworthy.
[2] Recorded by Al-Bukhari (2/290) in "The Method of Salat", Chapter "Women going to the mosque at night and dawn"; Muslim (445) in "Salat", Chapter "Women going out to the mosque"; Imam Malik in "Al-Muwatta"" (1/198) (Al-Qiblah), Chapter "Women going out to the mosque"; Abu Dawud (569) in "Salat", Chapter "Intensity with regards to women going out to the mosque"; Tirmidhi (20/420); Imam Ahmed in his Musnad (6/91, 193, 235).

The Prophet ﷺ had predicted that some women from his *Ummah* would commit such major sin, and he ﷺ warned against the worst destiny, saying: "There are two types, amongst the denizens of Hell, I have yet not seen them. One possessing whips like the tail of an ox and they flog people with them. The second one, the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the odour of Paradise, although its fragrance can be perceived from such and such distance (from great distance)."[1]

Temptation of a woman can take place in different ways; when she cajoles a man's heart, seduces his mind and distracts him from fulfilling his religious obligations, or make him commit an unlawful act. Ibn 'Umar ﷺ reported that the Prophet ﷺ said: "I have seen none lacking in common sense and failing in religion but (at the same time) robbing the wisdom of the wise, besides you."[2] And Allah ﷻ said:

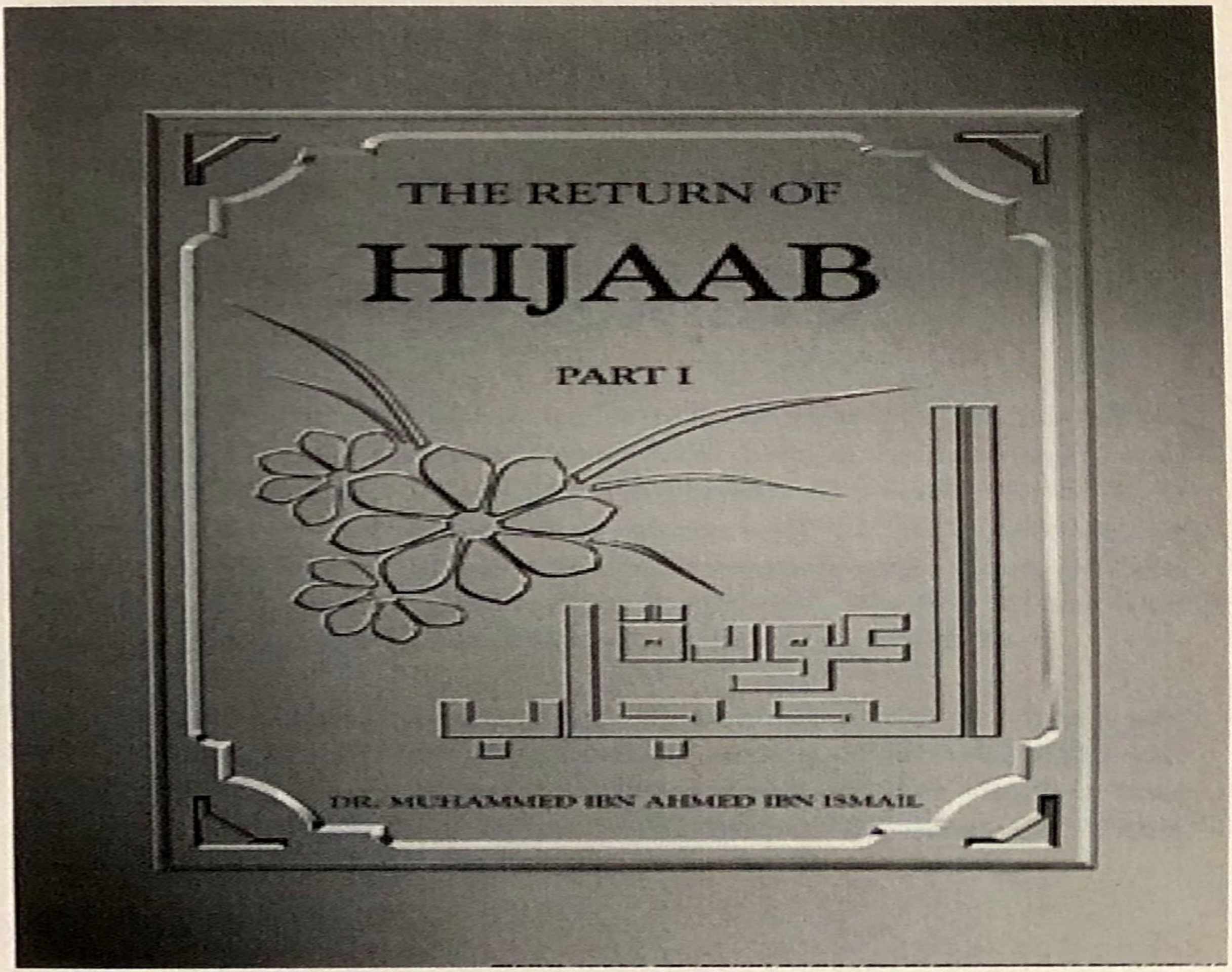
[1] Recorded by Muslim (2128), "Paradise", Chapter: "Oppressors enter Hell. The Weak enter Paradise"
[2] Recorded by Abu Dawud (4679) in "Sunnah" Chapter: "The Proof of the Increase and Decrease of Iman"; Muslim (79) in "Iman"; Ibn Maajah (4003) in "Fitan"; and Al-Bukhari, on the authority of Abu Sa'id Al-Khudri ﷺ.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

﴿O you who believe! Verily among your wives and your children there are enemies for you; therefore, beware of them! But if you pardon, overlook, and forgive (their faults), then verily, Allah is Oft-Forgiving, Most Merciful.﴾[1]

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[1] Surat At-Taghabun, Verses 14-15.


THE RETURN OF
HIJAAB
PART I
DR. MUHAMMED IBN AHMED IBN ISMAIL

Chapter Two

Islamic measures to block all expedients of Fitnah of women

It is out of the Wisdom of Allah ﷻ that He ﷻ instilled, powerfully, in man the desire for sexual intercourse, and made it so strongly overwhelming upon his will. Once it is stirred, it becomes the most powerful of all desires to disobey one's mind; it accepts no averting or justice; except the one who has protected himself by *Taqwa* (fear and mindfulness of Allah), and so Allah ﷻ safeguards him.

The proof of the intensity of this temptation is that man bears, gladly, all the trouble and expenses of marital life, and raising children, in a manner that makes him devote this desire to procreation, so that Allah ﷻ could settle a matter whose result was preordained.

It is in the nature of a woman to seduce men, dominate his feelings, and control his heart and senses, in order to tempt him. Indeed, if man sets his eyes on a woman, he is likely to commit all sorts of immoral acts.

But Islam takes into consideration the nature of both men and women, with regards to attraction which leads to temptation and immorality; for if people were left to act according to their own self-desires, their honour would have been corrupted, and anarchy would have spread on earth.

Allah ﷻ knows His Creatures, whether a man or a woman or a devil; He ﷻ said:

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

(Should not He Who has created know? And He is the Most Kind and Courteous, All-Aware.)[1]

Allah ﷻ has warned us that the aim of the devil is to tempt both sexes into vice, but his (the devils) gradual temptation takes the form of steps leading one to another. The first step is a look, which generates a feeling in the heart. If one drives it away, one will be safe from what comes after it. But if it is not chased away, it strengthens itself, to become a form of *waswasah* (a devilish inspiration), which is hard to remove. Then it becomes a desire, which, if not removed, becomes a will, and so if one gives in, one becomes a

[1] Surat Al-Mulk, Verse 14.

determination to fulfil that desire, whatever the consequences might be.

Therefore, dispelling the basis of this ailment from its beginning is easier than removing it once it is established. So Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ﴾

(O you who believe, do not follow the footsteps of the Satan, anyone who follows in the Satan's footsteps should know that he commands indecency and wrongdoing.)[1]

and when Allah ﷻ wanted to prohibit us indecency, He did not say: "Do not fornicate", but He ﷻ said:

﴿ وَلَا تَقْرَبُوا الزِّنَا﴾

(Do not go near to fornication…)[2]

which is more serious, because He ﷻ even forbade approaching it by ways of its expedients. Allah ﷻ said:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا﴾

[1] Surat An-Nur, Verse 21.
[2] Surat Al-Isra', Verse 32.

(These are the limits set by Allah, so do not approach them...)[1]

what about those who transgress them!

It was for this reason that safeguarding the honour was one of the principle objectives of Islamic *Shari'ah*, around which centres many regulations; whoever examines them will find that they all lead to the same goal of preventing immorality on one hand, and on the other hand, they glorify the sanctities of Allah ﷻ, safeguard honour, keep procreation, and purify the society from vice.

Shari'ah took two measures to establish those regulations:

First: A protective measure to prevent the occurrence of an immoral act, by blocking firmly all windows leading to it.

Second: A curative measure, by providing all means to chastity, and setting the way leading to anything made lawful by Allah ﷻ.

This is what I will discuss here, in detail, inshallah.

[1] Surat Al-Baqarah Verse 187.

First: Protective Measures

Forbiddance of Fornication - It is a destruction of the world and the religion

All heavens' legislations have agreed upon the forbiddance of fornication. It is considered as a major sin and one of the greatest crimes to corrupt the human mind; for it stands against its happiness and perfection.

The sternest of punishment was determined for it – i.e. stoning to death; and those who commit such act, are promised painful punishment in the Hereafter. All the ethical schools agree about its prohibition; and Allah ﷻ said:

﴿ وَلَا تَقْرَبُوا الزِّنَا ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴾

(Do not go near to fornication. Verily, it is a great sin, and an evil way...)[1]

Allah ﷻ also mentioned fornication in conjunction with polytheism and killing; He ﷻ said:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

[1] Surat Al-Isra', Verse 32.

(Those who do not call on any other god together with Allah, and do no kill anyone Allah has made inviolable, except with the right to do so, and do not fornicate; anyone who does that will receive an evil punishment, and on the Day of Rising, his punishment will be doubled, and he will be humiliated in it for eternity, except for those who repent, and have faith and act rightly; Allah will transform the wrong actions of such people into good. Allah is Ever-Forgiving, Most Merciful.)[1]

'Aishah ﷺ reported that in the sermon of the eclipse of the moon, "The Prophet said: 'O followers of Muhammad! By Allah! There is none who has more *ghaira* (self-respect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much."[2]

The Prophet ﷺ denied the presence of faith in the hearts of those who relish the practice of major sins; Abu Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse, and a thief is not a believer at the time of committing theft."[3]

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[1] Surat Al-Furqan, Verses 68-70.

[2] Recorded by Al-Bukhari (1044) and Muslim in "Sharh An-Nawawi (6/201).

[3] Recorded by Al-Bukhari, Muslim, Abu Dawud, Tirmidhi and An-Nassai.

Abu Hurayrah ﷺ also reported that the Prophet ﷺ said: "When a man commits fornication, faith departs from him and there is something like a canvas roof over his head; and when he quits that action, faith returns to him."[1]

Ibn 'Abbas ﷺ reported that the Prophet ﷺ said: "If fornication and usury prevail in a place; then its people have called for Allah's Punishment."[2]

Ibn 'Umar ﷺ reported that the Prophet ﷺ said: "When adultery prevails among certain people, Allah spreads among them diseases which have never hit a people before."[3] Buraydah ﷺ reported the same *Hadith* directly from the Prophet ﷺ who said: "When adultery spread among a people, Allah set death on them."[4]

Deterrence from this immoral act (fornication) and its people had reached the extent that the mother of Jurayj, her devoted son, invoked Allah's punishment for him "O Allah, do not let Jurayj die till he sees the faces of prostitutes."[5] He was

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[1] Recorded by Abu Dawud (4690) in "Sunnah", and Tirmidhi (2627) in "Iman".

[2] Recorded by Al-Hakim (2/37) and said its chain of authorities was good. It was also recorded by Tabarani and Abu Ya'la.

[3] Part of a Hadith transmitted by Ibn Maajah (4084) in "Al-Fitan" chapter of "The Punishments" (2/489), and Abu Na'im in "Al-Hilyah" (8/33 – 334), and Al-Hakim (4/540). Al-Albani said: "It is hasan."

[4] Part of a Hadith transmitted by Al-Hakim (2/126), Al-Bayhaqi (3/346).

[5] See the whole of the Hadith transmitted by Al-Bukhari, and Muslim.

indeed inflicted with such trial in a well known story[1]. The evidence in such story is that the fact of setting one's eyes on immoral acts is a punishment in itself.

[1] The Prophet ﷺ gives us an example of how Allah answers a parent's supplication to Him against their own children without fail. Both Al-Bukhari and Muslim relate a Hadith on the authority of Abu Hurrairah who mentions that he heard the Prophet saying: ***"No human child spoke in his cradle except for Jesus, son of Mary, and the friend of Jurayj.*** The Prophet ﷺ was asked; *Who was the friend of Jurayj?* The Prophet answered: 'Jurayj was a monk who lived in his hermitage. A cowherd used to make his abode at the foot of Jurayj's hermitage. A woman from the village used to come to the cowherd (having an affair with him.)

One day his mother came and called 'Juraij', when he was at his prayers. He said to himself while praying 'Should I answer my mother or continue with my prayer?' He preferred to continue with his prayer. She shouted to him a second time, and he thought, 'My mother or my prayer'? He again thought it better to continue with his prayer. She shouted to him a third time and he again thought: 'My mother or my prayers?' Again he thought it better to continue with his prayer. When he did not answer her, she said: 'Jurayj, may Allah not let you die until you have looked in the faces of prostitutes. She then left. (Perhaps we should explain here that his mother did not pray that he should commit any sin, but rather that he should be humiliated among people before he died).

Later, a village woman was taken to the king after she had given birth to a child. The king asked her who was his father. She answered, 'It is Jurayj's. He asked; 'The man in the hermitage?' She answered, 'Yes'. He ordered that the hermitage be destroyed and that Jurayj should be summoned before him. They hacked at his hermitage with axes until it collapsed. They bound his hand to his neck with a rope and took him along. They were looking at him along with other people.

The king asked him: 'What do you say to that which this woman claims?' He said: 'What does she claim?' He said: 'She claims that you are the father of her child.' He asked her, 'Do you claim that?' She answered in the affirmative. He asked, where is the little one?' She replied that it was in her lap. He turned to the child and said 'Little one, who is your father'? The child answered. "The cowherd.'

Allah ﷻ made abstention from fornication an attribute of the successful believers; He ﷻ said:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ﴾

﴿Successful indeed are the believers; those who offer their Salat with solemnity and submissiveness; and those who turn away from worthless talk; and those who pay their zakat; and those who guard their chastity except fro their wives or those they own as slaves; for then they are free from blame; but whoever seeks beyond that, then those are the transgressors﴾[1]

There is, in the story of Prophet Yusuf (Joseph) ﷺ, a deeper evidence about the merit of modesty and its good consequences. There are many authentic *Hadith* in the *Sunnah* in this context:

In the *Hadith* about the seven (people) who will be shaded by Allah ﷻ on the Day of Resurrection when there will be no shade except His Shade; among them, the Prophet ﷺ mentioned a man who is called by a charming lady of noble

[1] Surat Al-Mu'minun, Verses 1-7.

birth (to commit an act of vice with her) and he says: "I am afraid of Allah."[1]

Sahl bin Sa'd As-Sa'idi ﷺ reported that the Prophet ﷺ said: "Whoever can guarantee the chastity of what is between his two jaw-bones and what is between his legs (i.e. his tongue and his private parts), I guarantee Paradise for him."[2]

In the *Hadith* of the three people whom a stone blocked their way out of a cave; so they sought Allah's Help with reference of their past good deeds. The third one said: "O Allah, I had a female cousin who was most beloved to me, and I kept on seducing her, but she refused. Finally she accepted because of poverty, and so I collected some money and brought it to her. As I sat between her legs, she said: 'Be afraid of Allah, and do not deflower me but legally'. I got up and left the money for her for fear of You." So Allah ﷻ saved them and they came out of the cave."[3] So Allah ﷻ removed the stone from their way out.

Allah ﷻ defined strictly the punishment of the fornicator; a physical punishment: painful punishment by way of flogging or stoning; and mental punishment: we should not be

[1] Part of a Hadith recorded by Al-Bukhari (2/119 – 124), and Muslim (1031), and Malik in Al-Muwatta' (2/952, 953), and Tirmidhi (2392) and An-Nassai (8/222-223).
[2] Recorded by Al-Bukhari (11/264) and Tirmidhi (2410).
[3] Recorded by Al-Bukhari, Muslim and Tirmidhi.

merciful or compassionate, until he repents from his sin. Allah ﷻ said:

﴿ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ﴾

(A woman and a man who commit fornication: flog both of them with one hundred lashes, and do not let compassion for either of them possess you, where Allah's religion is concerned, if you have faith in Allah and the Last Day. A number of the faithful should witness their punishment..)[1]

The *Sunnah* of the Prophet, which is regarded as the second divine Revelation after the Qur'an, has added to the rule of flogging the unmarried man or unmarried woman a hundred lashes that they should be exiled for a year.

'Ubadah bin As-Samit reported that the Prophet ﷺ said: "Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female, they should receive one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death."[2]

[1] Surat An-Nur, 2.
[2] Recorded by Muslim (1690), Ahmed (5/318), Abu Dawud (4415), Tirmidhi (1434), Tabari (8806) and Al-Bayhaqi (8/210).

Ibn Al-Qayyim said: "Allah ﷻ had defined adultery, among other legal punishments, with three different characteristics:

First: The killing with the cruelest way of execution, and when the killing is not involved, there should be punishment on the body by flogging, and on the heart by exile for a year.[1]

Second: He ﷻ forbade His slaves to let compassion possess them with regards to the adulterers, where His religion is concerned; because compassion might prevent them from applying the Judgment of Allah ﷻ.

Third: He ﷻ ordered that the punishment of the adulterers should be witnessed by a group of the believers. It should not take place in a secluded area where no one can witness it. The objective of the punishment and the attendance of other people is to prevent such crimes from occurring again.

[1] The old and contemporary scholars have agreed that the married adulterer should be stoned, and the majority of them (including the four Imams: Abu Hanefah, Malik, Ahmed and Shafi'i) declared that the punishment should be stoning alone, but some other scholars said the punishment should include both flogging and stoning, such as Ali bin Abu Talib ﷺ, Al-Hasan Al-Basri, Ishaq bin Rahawayh, Dawud, and the Zahiritic scholars (those interpreting the text in its literal meaning). The old and contemporary scholars all agreed that the unmarried adulterers should be flogged. As for the exile for a year – i.e. sending the adulterers away from the place where the sin is committed – the scholars have differed in their opinions: the majority agreed that there should be flogging and exile, and this was the opinion of Shafi'i and Ahmed. Malik and Al-Awza'i said that flogging and exile should apply only to free men, and no exile for women. As for Abu Haneefah and his followers, they said that the punishment should not include both flogging and exile. See "Al-Hudud fil Islam" by Dr. Muhammad Abu Shahbah (150:201).

The adulterers are punished in their graves until the Day of Resurrection, following the *Hadith* of the Prophet ﷺ, in which he ﷺ narrated a dream about some examples of the punishments of the grave. He ﷺ said: "Jibraeel and Mikhaeel (the Angels عليهما السلام) came and took me and we passed by a hole like an oven, with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this, O Jibraeel?' He عليه السلام replied: 'These are adulterers (men and women). They are being punished in their graves, until the Day of Resurrection.'"[1]

Abu Hurayrah ﷺ reported that the Prophet ﷺ was asked: "What are those things which will lead a person into Hell?" He ﷺ replied: "It is the two hollow things: the mouth and private parts."[2]

Fornication is defined in many levels: to commit adultery with an unmarried woman is a serious sin, and with a married woman is even more serious; while the most serious crime of them is to commit adultery with one's neighbour's

[1] Recorded by Al-Bukhari (12/385-388), on the authority of Samurah bin Jundub ﷺ; Muslim (2275), and Tirmidhi (2295).
[2] Recorded by Tirmidhi (2004), Ibn Maajah (4315) and Imam Ahmed (2/291, 392, 442).

wife. Al-Miqdad bin Al-Aswad ﷺ reported that the Prophet ﷺ once asked his Companions: "What do you say about fornication?" they replied: "It is *Haraam*; forbidden by Allah and His Messenger. It is *Haraam* until the Day of Judgment." He ﷺ said to his Companions: "It is less evil for a man to commit adultery with ten women than with his neighbour's wife."[1]

Ibn Mas'ud ﷺ said: "I asked the Prophet ﷺ: 'O Messenger of Allah, which sin is the biggest in Allah's Sight?' He ﷺ said: 'To set up rivals unto Allah, though He Alone created you.' I said: 'What is next?' He ﷺ said: 'To kill your son lest he should share your food with you.' I said: 'What is next?' He ﷺ said: 'To commit fornication with the wife of your neighbour.'"[2]

Buraydah ﷺ reported that the Prophet ﷺ said: "The sanctity of the wives of *Mujahids* is like the sanctity of their mothers of those who sit at home (i.e. do not go out for Jihad). Anyone who stays behind looking after the family of a *Mujahid* and betrays his trust will be made to stand on the Day of Judgment before the *Mujahid* who will take away

[1] Recorded by Imam Ahmed (6/8), Al-Bukhari in "Al-Adab Al-Murad" (103). Al-Mundiri (3/195) and Al-Haythami (8/168) said: "It was transmitted by Ahmed and Tabarani in 'Al-Kabeer' and 'Al-Awsat', and its narrators are trustworthy."

[2] Recorded by Al-Bukhari (8/124), Muslim (86) in "Iman", Tirmidhi (3181) and (3182), An-Nassai (7/89-90) and Abu Dawud (2310).

from his meritorious deeds whatever he likes. So what do you think (will he leave anything)?"[1]

The adultery committed by an old man is more evil, because of his maturity, than that committed by a young man. Abu Hurayrah ﷺ reported that the Prophet ﷺ observed: "Three (are the persons) with whom Allah would neither speak nor would He absolve them on the Day of Resurrection. He would not look at them and there is grievous torment for them: the aged adulterer, the liar king and the proud destitute."[2]

The cause of corruption of adultery and its evil consequences:

It blinds the heart (one's insight) and obliterates its light. It disgraces one's honour before Allah ﷻ and His Creation. It affects one's mind, eradicates the blessing in one's lifetime, and weakens honouring Allah ﷻ in one's heart. It enjoins poverty, destroys one's heart with worry, sadness and fear. It keeps the person away from Allah's Mercy, and draws him near to Satan.

There is no greater evil, after killing, than adultery; and it is for this reason that Allah has defined the punishment of the

[1] Recorded by Muslim (1897), Abu Dawud (2496), and An-Nassai (6/50-51).

[2] Recorded by Muslim (107) and An-Nassai (6/86).

married adulterer with the cruellest manner ever. It is easier for a man to accept that his woman has died than to accept she has committed adultery.

Ibn Al-Qayyim said: "The evil consequence of adultery opposes the well-being of the world. If a woman commits adultery, she disgraces her family, her husband and her relatives; she dishonours them before other people. What if she gets pregnant from adultery? If she gets rid of the baby, she would combine between adultery and killing; and if she keeps the baby (from adultery), she would assign it to her husband, and would then include, among her family, someone (in the case of a boy) who is foreign to them, who will inherit them even if he is not one of them. He would then be related to them falsely, and would see the women in the family. In the case of adultery committed by a man; it would lead to mixing of lineage, and the corruption of the chaste woman. There is only destruction of one's world and religion in this major sin."[1]

Starting all over again

The refinement of the heart, purifying it, and filling it with fear of Allah ﷻ is the best measure to prevent occurrence of sins. The Prophet ﷺ said: "Certainly, in the body, there is a lump of flesh which when it is sound, the whole body is

[1] "Rawdat al-Muhibbeen wa Nuzhat al-Mushtaqeen" p (352-363)

sound; and when it is corrupt, the whole body is corrupt. Certainly, it is the heart."[1]

Therefore, in order to combat vice and eradicate it drastically, Islam has called for good education based on faith, guidance based on awareness, to observe the good company, and avoiding the company of the wrongdoers.
Islamic *Shari'ah* has not only reminded us to watch out for any weakness in our minds but has also defined some measures to set these corrupt minds upright again, if they ignore the concept of faith and fear of Allah. These measures regulate the minds, which expose themselves to *fitnah*, and bring them back to the right path.

We have already mentioned some of these measures, and here a list of others:

Allah ﷻ has forbidden marriage to someone (man or woman) who was known to commit fornication, and did not repent; He ﷻ said:

﴿ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ﴾

[1] Part of a Hadith reported by Abu Hurayrah ﷺ, recorded by Al-Bukhari (9/171), Muslim (2563), Malik (2/907-908), Abu Dawud (4882, 4917), and Tirmidhi (1928).

﴿*A man who has fornicated may only marry a woman who has fornicated or a polytheist woman. A woman who has fornicated may only marry a man who fornicated or a polytheist man. Such a thing is forbidden to the believers.*﴾[1]

This is a precautionary measure; because there is no guarantee that the one who was accustomed to adulteryould not do it again.

Allah ﷻ has forbidden obscenity, and abusive language; He ﷻ said:

﴿ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ﴾

﴿*Allah does not like that the evil should be uttered in public except by him who has been wronged….*﴾[2],

and the Prophet ﷺ said: "A believer does not taunt, curse, abuse or talk indecently."[3]

Allah ﷻ has forbidden his servants to think evil about a believer, and commanded upon every believer that when he hears evil about his brother believer, he should think good of

[1] Surat An-Nur, Verse 3.

[2] Surat An-Nisa', Verse 148.

[3] Recorded by Tirmidhi (1978), on the authority of Ibn Mas'ud ﷺ, Imam Ahmed (3839), Ibn Hibban (48), Al-Bukhari in "Al-Adab Al-Mufrad" (312), and Al-Hakim in "Al-Mustadrak"(1/12).

him, that he is innocent of any evil, the way he himself is pure and innocent. Allah ﷻ said:

﴿ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ﴾

﴿*Why, when you heard it did you not, as men and women of the believers, instinctively think good thoughts and say: 'This is obviously a lie'? Why did they not produce four witnesses to it? Since they did not bring four witnesses, in Allah's Sight, they are liars.*﴾[1]

The objective is to deny the spreading of immorality, even in people's mouths and ears, to consolidate the principle of purification in an Islamic society. This is one concept of confronting immorality by precautionary measures, which is approved by any reasonable individual.

Allah ﷻ has forbidden slandering a believing man or woman, or accusing them of immoral acts; and set a strict punishment of flogging with eighty lashes. He ﷻ said:

﴿ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

[1] Surat An-Nur, Verses 12-13.

﴿And those who accuse chaste women, and do not produce four witnesses, flog them with eighty lashes, and reject their testimony forever. They indeed are the deviators (disobedient of Allah). Except those who repent thereafter and do righteous deeds; verily, Allah is Oft-Forgiving, Most Merciful.﴾[1]

Therefore, whoever accuses a chaste believing man or woman with adultery, he should bring forward four witnesses to validate his words, or he will be flogged by eighty stripes, and refused as witness thereafter, until he sincerely repents.

Allah ﷻ has forbidden even the love of spreading immorality (such as adultery) among people; He ﷻ said:

﴿ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿People, who love to see filth spread among those who believe, will have a painful punishment in this world and in the Hereafter. Allah knows and you do not know.﴾[2]

This is a reply to the one who belittles such matter and says to himself: "How could the punishment be so painful simply for loving to spread immorality, without taking part in it?"

[1] Surat An-Nur Verses 4-5.
[2] Surat An-Nur, Verse 19.

Allah ﷻ has warned that such person is seen exactly as the one who practices immoral acts; and that the thought of it should be eradicated from one's mind before it can be removed from one's actions. Islam has also forbidden the marital couple to talk about their intimate relations.

Allah ﷻ has forbidden the husband to be absent from his wife for a long period of time. He ﷻ said:

﴿ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

﴿Those who swear to abstain from sexual relations from their wives can wait for a period of up to four months. If they then retract their oath, Allah is Ever-Forgiving, All-Forbearing. If they are determined to divorce, Allah is All-Hearing, All-Knowing.﴾[1]

If a man takes an oath not to have sexual relation with his wife, he must wait four months. He may change his mind in this period, and have sexual relations with her, to expiate for his oath. Otherwise, he should divorce his wife after the end of the period, to safeguard her rights.

One of the greatest precautionary measures in this chapter is the obligation to observe the Hijab, and the consideration of a woman's stay in her house as the foremost principle in the

[1] Surat Al-Baqarah, Verse 226-227.

cycle of her work. The Prophet ﷺ said: "A woman is the guardian of her husband's house and responsible for it"[1] and anything else remains an exception. If she goes out, she should observe the Hijab, and should not mix with men, to protect her chastity and safeguard the society from any *fitnah* from her part. Ibn Mas'ud ﷺ reported that the Prophet ﷺ said: "A woman should be concealed, for when she goes out, the devil looks at her. A woman goes out without any obligation, so the devil looks at her, and says to her: 'You please everyone you pass by.' A woman dresses up and they say to her: 'Where are you going?' and she replies: 'I am going to visit a sick person, or attend a funeral or to go and pray in the mosque.' But no woman worships her Lord better than when she is in her house."[2]

Allah ﷻ has forbidden women to reveal their beauty and display their charm to attract men who are foreign to her; He ﷻ said:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

[1] Part of a Hadith narrated by 'Abdullah bin 'Umar ﷺ, and recorded by Al-Bukhari (13/100), Muslim (1829), and Abu Dawud (2928).

[2] Recorded by Tabarani in "Al-Kabeer"; Al-Haythami said: "Its narrators are trustworthy" (Al-Mujma', 2/35) Al-Mudiri said: "Its chain of authority is good." And Al-Albani agreed with him.

﴿Stay in your houses, and do not display your beauty as it was previously displayed in the time of ignorance.[1]﴾[2]

The legislation to ask permission before entering houses

Allah ﷻ has forbidden the entry in the houses, except after asking permission; He ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِنْ قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا ۖ هُوَ أَزْكَىٰ لَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴾

﴿O you who believe, do not enter houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember. And if you find no one therein, still do not enter until permission has been given, and if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.﴾[3]

The *Sunnah*, on the other hand, has explained the objective of asking permission; it is the fear that a sinful eye might cast itself upon an unaware revealing woman, and this

[1] The time before the coming of the Prophet ﷺ and the revelation of the Qur'an.

[2] Surat Al-Ahzab, Verse 33.

[3] Surat An-Nur, Verses 27-28.

sudden look may produce a shameful act, which can be unbearable. Sahl bin Sa'd ﷺ said: "A man peeped through a round hole into the dwelling place of the Prophet, while the Prophet ﷺ had a *Midray* (an iron comb) with which he was scratching his head. The Prophet ﷺ said: 'Had I known you were looking (through the hole), I would have pierced your eye with it (i.e. the comb).'"[1] The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others). This command shows the extent of Islam's care to safeguard the houses from being exposed to sinful looking, and the disclosure of people' privacy.

The method of the Prophet ﷺ to ask permission to enter a house

Abdullah bin Busr ﷺ said: "The Prophet ﷺ never stood in front the door of other people. He would cast himself on the right or on the left side, and say: 'As-Salamu Alaikum...As-Salamu Alaikum.'"[2]

The example of the Companions

It was confirmed that 'Umar bin Al-Khattab ﷺ once said to Ubay bin Ka'b ﷺ: "Why did you not come to us?" Ubay

[1] Recorded by Al-Bukhari (12/215), Muslim (2156), Tirmidhi (2710) and An-Nassai (7/60-61).
[2] Ibid.

replied: "I came, and I said 'As-Salam Alaikum' three times by your door, but no-one answered, so I went back; for the Prophet ﷺ said: "If one of you asks permission three times, and receives no reply, he should go back."[1]

It is very necessary that a man, asking permission to enter a house, should quote his name, in order to be given permission or not. He could be an unwanted person; or the people in the house could be in an unsuitable state to receive guests. Jabir bin Abdullah ﷺ said: "I came to the Prophet ﷺ and knocked on his door. He ﷺ said: 'Who is it?' I said: 'Me.' He ﷺ said: 'Me, me?' as if he hated it."[2]

Islam's care with regards to the etiquette of asking permission has reached levels of noble character never witnessed in the world before. A son is not permitted to enter the room of his mother or his sister without permission; 'Ata' bin Yasar ﷺ reported that a man said to the Prophet ﷺ: "Shall I ask permission of my mother to enter?" He ﷺ said: "Yes" The man said: "I live with her in the house." The Messenger of Allah ﷺ said: "Ask her permission." The man said: "I am her servant." The Messenger of Allah ﷺ said: "Ask her permission. Do you want to see her naked?" He said: "No." He ﷺ said: "Then ask her permission."[3]

[1] Recorded by Abu Dawud (5186).
[2] Recorded by Al-Bukhari (11/30), Muslim (2155), Abu Dawud (5187), Tirmidhi (1712).
[3] Recorded by Imam Malik in "Al-Muwatta'".

These rules of decency emphasise the extent of Islam's care with the privacy of houses, and how the Divine Legislation has given it sanctity to keep it free from any suspicions, or any aspects of immorality.

The command to lower one's gaze from looking at forbidden things

Allah ﷻ said:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُل لِّلْمُؤْمِنَـٰتِ يَغْضُضْنَ مِنْ أَبْصَـٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ﴿٣١﴾

(Say to the believing men that they should lower their eyes and guard their private parts. That is purer for them. Allah is aware of what they do. Say to the believing women that they should lower their eyes and guard their private parts.)[1]

[1] Surat A-Nur, Verse 30 & 31.

Allah ﷻ teaches us the extent of the effect in the heart of the unlawful gaze; it increases the desire for women, and the real world confirms the occurrence of such cases. Indeed, many unlawful gazes have enticed their owners, men or women, to commit a sin. Allah ﷻ has joined the lowering of one's eyes with the safeguarding of one's private parts

(That is purer for them...).

The unlawful look can take place without being seen by anyone, but the end of the verse came with the fact that Allah ﷻ knows the eye's deceit and what the people's hearts conceal; He ﷻ said:

(Allah is All-Knower of what they do.).

Allah ﷻ said:

﴿ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

(He knows the fraud of the eyes and what the breast conceals...)[1]

Ibn 'Abbas ﷺ said: "A man enters a people's house (as a guest), and there is a beautiful woman who moves around in the house. If they neglect him, he steals a look at her, and if they are aware, he lowers his eye" Allah ﷻ is aware of what such person concealed in his heart, that he would have liked

[1] Surat Ghafir, Verse 19.

to look at the private parts of that woman, and if he was able, he would have fornicated with her.[1]

Sufyan Ath-Thawri explained:

(He knows the fraud of the eyes and what the breast conceals...)
as 'the look after the look.'[2]

The first look occurs by coincidence, and so there is no offence committed by it. If it happens, it should not be followed by another. One should lower one's eyes to the ground or to another side.

Buraydah ﷺ reported that the Prophet ﷺ said: "O Ali, do not follow the first sudden (lawful) look with another; for the first one is for you, and the second one is against you (it is not lawful to you)!"[3]

Jarir bin Abdullah ﷺ said: "I asked the Prophet about the sudden glance that is cast on the face of a *non-mahram*[4]

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[1] Narrated by Ibn Abi Hatim, in "As-Sarim Al-Mashhour" y Tuwayjiri (p. 21).
[2] "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi (15/303).
[3] Recorded by Tirmidhi (2777), Abu Dawud (2149), and Ahmed (5/353, 357).
[4] Anyone whom a Muslim is not allowed to marry is *mahram*, if they are of the opposite sex and have reached puberty. A partial list of what is considered a "*mahram*" can be found in Surah 24, Ayah 31, of the Quran.

woman, and he ﷺ commanded me that I should turn my face away."[1]

If a man sees another man looking at a woman, he should advise him to turn his face away; Abdullah bin 'Abbas ﷺ said: "Al-Fadl bin 'Abbas rode behind the Prophet ﷺ as his companion rider, on the back of his she-camel, when a woman from the tribe of Khath'am came to ask a verdict from the Prophet ﷺ. Al-Fadl started looking at her (as her beauty attracted him), and she was looking at him; so the Prophet ﷺ held out his hand, and moved Al-Fadl's face to the other side, in order that he should not gaze at her."[2]

Allah ﷻ has forbidden touching a foreign woman or shaking hands with her: Islam chases away the unlawful wherever it is, and lies in wait for immorality wherever it is to annihilate it. It is commonly known that touching a woman by hand arouses one's desires; it opens the doors of immorality, and facilitates the task of the devil. Therefore, Allah ﷻ promised harsh punishment to whoever does such a thing:

Ma'qil bin Yasar ﷺ reported that the Prophet ﷺ said: "Should a man be stabbed on the head with an iron comb is better for him than touching a woman who is unlawful to

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[1] Recorded by Muslim (2159), Abu Dawud (2148) and Tirmidhi (2777).
[2] Recorded by Al-Bukhari (3/295), (4/54), (11/8); Muslim (4/101); Abu Dawud (1/286); An-Nassai (2/5); Ibn Maajah (2/314), and Malik (1/309).

him."[1] If this was just for touching a woman without arousing any desire for her, then what if there was something more?

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "It was written for the offspring of Adam to attain, by all means, his share of fornication: Adultery of the eyesight is looking; adultery of the ears is listening; adultery of the tongue is talking; adultery of the hand is touching or grabbing; adultery of the foot is the footstep; while the heart has hopes and desires, which are either approved or denied by the private parts."[2]

Whoever is tolerant with regards to shaking hands with women, arguing that his heart is pure, and his intention is sound, and has no effect from it; then such person accuses himself of being weak and short of man's honour; he is lying concerning the purity of his heart and intention. The most purified offspring of Adam and the most fearful of Allah ﷻ, the Prophet ﷺ, who is mindful of the limits of Allah ﷻ said:

[1] Recorded by Tabarani and Al-Bayhaqi. Its narrators are trustworthy, and likewise it was saidby Al-Mundiri in "Targheeb" (3/66).
[2] Recorded by Muslim in "Al-Qadar" (16/206) and Imam Ahmed (2/317) (2/431).

"I do not touch the hands of women."[1] And he ﷺ also said: "I do not shake hands with women."[2]

The Prophet ﷺ refused to shake hands with women when they came to take an oath of allegiance with him in Islam. He ﷺ gave us an example even in a situation which usually requires shaking hands. So how would it be lawful to other men to shake hands with women, knowing that men have an overwhelming desire for women, and there is no safety from *fitnah*, for the devil circulates in people like their blood? Allah ﷻ said:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾

﴿Indeed, in the Messenger of Allah you have a good example to follow for him who hopes for Allah, the Last Day, and remembers Allah much.﴾[3]

The Prophet used to take the Pledge of allegiance from the women by words only after reciting this Holy Verse: **﴿that they will not associate anything in worship with Allah.﴾** and his hand did not touch any woman's hand, except the

[1] Recorded by Tabarani in "Al-Awsat", on the authority of 'Aqeelah bint 'Ubaid.
[2] Recorded by Imam Malik in "Al-Muwatta'" (2/982), on the authority of Umaymah bint Raqeeqah, An-Nassai (7/149), Ibn Maajah (2874) and Imam Ahmed (6/357).
[3] Surat Al-Ahzab, Verse 21.

hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).[1]

Allah ﷻ has forbidden "*Khalwah*" – that a man stays alone with a woman foreign to him: i.e. to stay with her alone, out of other people's sight; for it is one of the gravest means leading to fornication. Al-Qurtubi declared that to stay with a woman alone, without the presence of her *mahram* (father, brother, or son) is one of the major sins, and one of the acts of *Jahili*[2] times.[3] Mujahid said, explaining the verse,

﴿ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ﴾

(They would not disobey you in ma'ruf (in respect of anything right))[4]

It included the forbiddance of staying alone with a foreign woman. This was mentioned by Al-Baghawi in his *tafsir* (interpretation of the Qur'an). It was also mentioned by

[1] Recorded by Al-Bukhari (8/488), Muslim (1866) and Tirmidhi (3303).
A note which is necessary to mention in this subject: it is regarding the carelessness of some people as to shaking hands with foreign women, claiming that they feel embarrassed to cause distress to those who extend their hands to shake with them. In fact, it is a shortcoming on their parts and not bashfulness or timidity. Al-Qurtubi said: "The Prophet ﷺ enjoins modesty in himself and urged Muslims to be modest; however it never prevented him from declaring the truth, adhering to the Hadith: "Verily, Allah is not ashamed of the truth."

[2] Jahiliya is the pre-Islamic era.

[3] "Al-Jami' li Ahkam Al-Qur'an" (18/ 74).

[4] Surat Al-Mumtahanah, Verse 12.

Sa'id bin Al-Musayyib, Al-Kilby, and Abdur-Rahman bin Zayd who said that a woman should not be alone with a foreign man (without the presence of her *mahram*), and that she is not allowed to travel alone, without a *mahram*.

Staying alone with a foreign woman attracts all sorts of immoral acts, since there is a favourable opportunity, which helps arouse the animal instinct within oneself.

Such an act takes place in three phases:
- The desire to perform the act.
- The person prepares mentally to perform the act.
- The last phase where the act is performed.

When the flaming passion (or lust) overwhelms the animal instinct inside a person, it pushes him towards the immoral act of fornication, in the absence of the fear of Allah. Therefore, the Qur'an has forbidden getting closer to all expedients leading to fornication. It treats this ethical crime by preventing the self from getting near the causes, as Allah ﷻ said:

﴿ وَلَا تَقْرَبُوا الزِّنَا﴾

(And do not come near to fornication,)[1]

whereas, it treats the crime of killing by directing the prohibition to the act itself, which is a monstrous crime; for there is no greater crime after polytheism (associating other

[1] Surat Al-Isra', Verse 32.

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whereas, it treats the crime of killing by directing the prohibition to the act itself, which is a monstrous crime; for there is no greater crime after polytheism (associating other

[1] Surat Al-Isra', Verse 32.

gods with Allah ﷻ) than killing (with no right); Allah ﷻ said:

﴿ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ﴾

(And do not kill anyone whose killing Allah has forbidden, except for a just cause.)[1].

There are many traditions of the Prophet ﷺ with regards to this matter:

Ibn 'Abbas ﷺ said: "I heard the Prophet ﷺ giving a sermon, saying: 'No man may visit a woman except in the presence of her *mahram*."

'Amir bin Rabee'ah ﷺ reported that the Prophet ﷺ said: "Whenever a man is alone with a woman, the devil makes a third."[2]

This applies to all men, even if they were pious or old; and all women, even if they were old or pious. Jabir bin Abdullah ﷺ reported that the Prophet ﷺ said: "Whoever believes in Allah and the Last Day should not be alone with a woman who has no *mahram* with her, because the devil makes a third in their company."[3]

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[1] Surat Al-Isra', Verse 33.

[2] Recorded by Imam Ahmed (3/446), and also recorded by Tirmidhi (2165)on the authority of 'Umar bin Al-Khattab ﷺ.

[3] Recorded by Imam Ahmed (3/339).

'Amru bin Al'As ﷺ said: "The Messenger of Allah forbade us to visit women without the permission of their husbands."[1] And he ﷺ also said: "After this day, no man should enter the house of another person in his absence, but only when he is accompanied by one or two men."[2] This suggests the presence of the woman's mahram in the house. Jabir bin Abdullah ﷺ reported that the Prophet ﷺ said: "Do not visit women whose husbands are away from home, for the devil circulates in you like your blood."[3]

Kinship (a cousin, etc) to a woman or to her husband could ease the way to visit her or stay alone with her. Therefore, the Prophet ﷺ warned against it, because it is one of the means that gives the devil the opportunity to lay his devilish inspirations and spread immorality. 'Uqbah bin 'Amir ﷺ reported that the Prophet ﷺ said: "Beware of entering upon the ladies." A man from the *Ansar* said: "Messenger of Allah! What about '*Al-Hamu*' – the in-laws of the wife (the brothers of her husband or his nephews etc.)?' The Prophet replied: "The in-laws of the wife are death itself."'[4]

There was a general agreement from the scholars, with regards to the prohibition to stay alone with a foreign woman

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[1] Recorded by Tirmidhi (2780) in "Al-Adab", chapter "The prohibition to enter upon women"; Imam Ahmed (4/203).

[2] Recorded by Muslim (2173).

[3] Recorded by Tirmidhi (1172).

[4] Recorded by Al-Bukhari (9/290), Muslim (2172), and Tirmidhi (1171).

(without her *mahram*), such as An-Nawawi and Ibn Hajar Al-'Asqalani. An-Nawawi added: "And even if there was with them a child who is below the age of concern about one's modesty (a child of two or three years old, etc), for his presence is like his absence. Also, it is forbidden that a group of men gathers with a foreign woman."[1]

Al-Ubay – may the Mercy of Allah be upon him – said: "A woman should not allow herself to be alone with a man, foreign to her, even for a short time, because there is no guarantee to avoid *fitnah*, especially as times are getting more corrupt."

Allah ﷻ has forbidden that a woman travels alone, without a *mahram*

Naturally a woman can arouse the feelings of lust and desire. If a situation were to develop she is not likely to protect herself because of her weakness, and no one would rush to her protection more than her *mahram*, who would consider an attack on her as an attack on his honour. Travelling alone exposes her to being with men who may chat to her, and some of them may have evil intentions towards her. She could easily be duped by someone, or she may also fall ill. Furthermore, even if she is safe from all those assumptions,

[1] "Sharh An-Nawawi of Sahih Muslim" (9/109).

she may not be safe from people's gossip if she travels alone, without a *mahram* to care for her.

Abdullah bin Mas'ud ﷺ reported that the Prophet ﷺ said in a sermon: "A woman should not travel except with a *mahram*, and no man may visit her except in the presence of a *mahram*." A man got up and said: "O Messenger of Allah! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet ﷺ said (to him): "Go along with her (to Hajj)."[1]

An-Nawawi said: "The feeling of lust and desire always follows women, and if they travel alone, they are likely to meet all sorts of corrupt people, who include even those who would not resist committing immoral acts with older women, because of their overwhelming lust, lack of religious principle, and concepts of honour and modesty."[2]

May the Curse of Allah befall those westernised people, who worship the false civilization! They allow their wives and daughters to travel freely without the company of any *mahram*; they let their women be alone with foreign men, claiming that times have changed, and that women have acquired a lot of freedom and knowledge which gained them

[1] Recorded by Al-Bukhari (4/64-65) in "Al-Hajj", and Muslim (1341) in "Al-Hajj" chapter: travel of women to hajj with a mahram.
[2] Reported by Sheikh Hamoud bin Abdullah At-Tuwayjiri in "Ar-Rad Al-Qawiy" (250-251).

the trust of their fathers and husbands. This is just a corrupt thought which strolled towards us to corrupt our lives. It is but an illusionary set of proofs released by Satan through the mouths of such people who lost their dignity and sense of honour.

Allah ﷻ has forbidden women to go out wearing perfume

It is known that among the motives leading to men's temptation towards women is the perfume one scents from her. It causes *fitnah*, and stirs the evil within oneself. The Prophet ﷺ said: "Every eye is lustful and when a woman applies perfume and then goes about in an assembly, she is like such and such, i.e. adulteress."[1] He ﷺ also said: "if any one of you (women) participates in a congressional prayer in the mosque, she should not apply perfume."[2] There is no harm if a woman perfumes in her house for her husband, with the condition that she does not pass by an assembly of men. A woman went out wearing perfume at the reign of 'Umar bin Al-Khattab ﷺ, who felt her scent so he raised his whip (but did not hit her), and said: "You walk out with perfume to make men feel your scent? Rather men's hearts are within their noses. Go out without any perfume!"

[1] Recorded by Tirmidhi, Ahmed, Abu Dawud, and An-Nassai, on the authority of Abu Musa Al-Ash'ari ﷺ.
[2] Recorded by Muslim (443) on the authority of Zaynab, the wife of Ibn Mas'ud ﷺ; An-Nassai (8/154).

Allah ﷻ has forbidden soft talk for women

The voice of women can be so melodious to stir weaker minds and arouse the evil desire for adultery. Therefore, women were forbidden from addressing foreign men in a soft and pleasant manner, like the way they talk to their husbands. Islam has not allowed them even to say *tasbeeh*[1] in prayer to raise the attention of the *Imam*[2], like men, but they have to clap their hands. In Hajj, they do not raise their voice when declaring "*Talbiyah*" (*Labaik Allah homma labaik*). They are not authorised to make *Adhan* (the call to prayer) in the mosque, or lead men in prayer. Islam has blocked all means of *fitnah* and anarchy in this field, when it made the Mothers of the believers[3] as the example to follow, so there would be no excuse afterwards; Allah ﷻ said:

﴿ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا﴾

(O wives of the Prophet! You are not like any other women. If you keep your duty, then do not be soft in speech, lest he in whose heart is a disease (of hypocrisy,

[1] The saying of "Subhanallah" (Glory to Allah)
[2] The one who leads the Muslims in prayer.
[3] i.e. the Prophet's wives.

evil desire for adultery) should be moved with desire, but speak in an honourable manner.﴾[1]

The Prophet ﷺ said: "Adultery of the ears is listening; adultery of the tongue is talking."

Allah ﷻ has forbidden the unrestrained mixing of women with men and this is one of the greatest means to prevent the occurrence of *fitnah*.

Unrestrained mixing is the gathering of man with a woman, who is not his *mahram*, in a manner that raises suspicion; or the gathering of men with *non-mahram* women in a place where they can communicate directly with each other, by eyesight, signs, words, or physically without any prevention to drive away suspicions and immorality.

The Qur'an has warned against such mixed gathering, as Allah ﷻ said:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾

﴿Stay in your houses, and do not display yourselves like that in the times of the ignorance.﴾[2]

The best Hijab of a woman is her house; Allah ﷻ said:

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[1] Surat Al-Ahzab, Verse 32.
[2] Surat Al-Ahzab, Verse 33.

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾

﴿And when you ask them for anything you want, ask them from behind a screen; that is purer for your hearts and for their hearts.﴾[1]

The Prophet ﷺ said: "A woman should be concealed, for when she goes out, the devil looks at her; and the nearest she is to her Lord's company, is when she is inside her house."[2]

Abu Usayd ﷺ heard the Messenger of Allah ﷺ say when he was coming out of the mosque, and men and women were mingled in the road: "Draw back, for you must not walk in the middle of the road; keep to the sides of the road." Then women were keeping so close to the wall that their garments were rubbing against it.[3] The Prophet made an entry door especially for women to enter the mosque to avoid mingling with men. Nafi' reported from Ibn 'Umar ﷺ that the Prophet ﷺ said: "We shall leave this door only for women to enter the mosque." Nafi' added: "Ibn 'Umar never entered the mosque through that door until he died."[4]

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[1] Surat Al-Ahzab, Verse 53.
[2] Recorded by Tirmidhi, on the authority of Abdullah bin Mas'ud.
[3] Recorded by Abu Dawud (5272) in "Al-Adab", and Ibn Hibban (1969).
[4] Recorded by Abu Dawud (571), in "As-Salat".

Nafi' also reported from Ibn 'Umar ﷺ who said: "'Umar bin Al-Khattab forbade men to enter the mosque from the door set for women only."[1]

The Prophet ﷺ has legislated for men (whether the imam or those praying behind him) not to leave the mosque immediately after saying salam from *Salat* so if women were occupying the last rows in the mosque, this would allow them (women) to leave the mosque first before men, to avoid the mingling outside between the two sexes – even if there is no intention of mingling once they are all out.

Um Salamah ﷺ said: "The Prophet ﷺ after finishing the prayer with *taslim* used to stay at his place for a while." Ibn Shihab said: "I think (and Allah knows better), that the Prophet ﷺ used to wait for the departure of the women who had prayed." Ibn Shihab wrote that he had heard it from Hind bint Al-Harith Al-Firasiya[2] from Umm Salama, the wife of the Prophet ﷺ who said: "When the Prophet finished the prayer with *taslim*, the women would depart and enter their houses before Allah's Messenger departed."[3]

An-Nassa'i reported that when women finished their prayer with *taslim*, they stood up to leave; while the Prophet ﷺ and his Companions remained in their place, and when he ﷺ

[1] Recorded by Abu Dawud (464), in "As-Salat".
[2] Hind was from the female Companions of Umm Salama
[3] Recorded by Al-Bukhari (2/334 – Fath) number 849.

stood up, they rose to leave the mosque with him."[1] Ibn Hajar said: "In the *Hadith*, there is aversion about the mingling of men with women on the roads, let alone that in the houses."[2]

It was reported that Umm Humayd As-Sa'idiya came to the Prophet ﷺ and said: "O Messenger of Allah, I love the (congregational) prayer with you. So he ﷺ said to her: 'I have learnt of your love to pray with me, but you should know that your prayer in your private room is better for you than your prayer in your house, and your prayer in your house is better than your prayer in your local mosque, and your prayer in your local mosque is better for you than your prayer in my mosque.'"[3]

Abdullah bin 'Umar ﷺ reported that the Prophet ﷺ said: "Do not prevent women from going out to the mosque, even thought it is better for them to pray at home."[4]

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "The best rows for men are the first rows, and the worst one the last

[1] Al-Hafidh bin Hajar referred it to An-Nassai, in "Fath Al-Bari" (2/336).
[2] Ibid.
[3] Al-Hafidh referred this Hadith as being transmitted by Ahmed and Tabarani, and said: "The chain of authorities recorded by Ahmed is good." It is also referred in Hadith by Abu Dawud, on the authority of Ibn Mas'ud ﷺ (2/350). It was also reported by Ibn Khuzaymah (3/94) and Ibn Hibban (328).
[4] Recorded by Abu Dawud (567) in "As-salat", and Imam Ahmed (2/76).

ones; and the best rows for women are the last ones, and the worst ones for them are the first ones."[1]

All these measures are taken in the state of prayer and worship where the Muslim man and woman are far from the devilish insinuations of Satan.

Abdur-Rahman bin 'Abis said: "I heard Ibn 'Abbas answering a man who asked him: 'Did you attend the prayer of 'Id with the Messenger of Allah?' Ibn 'Abbas ﷺ replied: 'Yes, and had it not been for my close relationship with him, I could not have offered it.' (That was because of his young age). Ibn 'Abbas further said: 'The Messenger of Allah went out, until he reached the mark which was near the house of Kathir bin As-Salt, offered the 'Id prayer and then delivered the sermon; and then he ﷺ went, accompanied with Bilal, towards women and instructed them and gave them religious advice and ordered them to give alms.'"[2] Al-Hafidh bin Hajar said: "Ibn Mas'ud said: 'Then he went to the women' i.e. women were in a separated area from men (not mingling with men); and 'Accompanied with Bilal' i.e. that the etiquette with regards to addressing women, giving them religious advice and so on, should be attended only by men who are needed to attend; for Bilal ﷺ was the servant of the

[1] Recorded by Muslim (440) in "As-Salat"; Abu Dawud (678), and An-Nassai (2/93).
[2] Recorded by Al-Bukhari (977) in "The Two 'Ids".

Prophet ﷺ and was assigned to collect the alms; as for Ibn 'Abbas ﷺ he was allowed for being too young."[1]

Ibn 'Abbas ﷺ said: "I joined the Prophet ﷺ, Abu Bakr, 'Umar and 'Uthman ﷺ in the *'Id Al-Fitr* prayers; they used to offer the prayer first, and then they used to deliver the *khutba* (sermon) afterwards. Once, the Prophet ﷺ came out, as if I were just observing him, waving to the people to sit down, and crossed the rows until he reached the women."[2] In the narration of Muslim, "using his hands to make men remain seated" so that they do not mingle with women on their way out. The female Companions ﷺ were keen not to mingle with men in the most crowded mosque, during the busiest rush hours, in the period of Hajj, for example, at the Haram mosque in Makkah.

A maid of 'Aishah ﷺ entered upon her and said: "O Mother of the believers! I made *tawaf* around the Ka'bah seven times, and said *salam* in the Corner[3] two or three times" 'Aishah ﷺ then said to her: "May Allah not reward you! May Allah not reward you! You pushed your way through men! Why did you not just say "Allah Akbar" and pass by?"[4]

[1] "Fath Al-Bari" (2/466).
[2] Recorded by Al-Bukhari (979) and Muslim (884).
[3] The Yemeni Corner
[4] Recorded by Imam Shafi'i in his Musnad p. (127) Dar Al-Kutub Publication, Lebanon.

Al-Hafidh bin Hajar said: "Narrated Al-Fakihi from Za'idah from Ibrahim An-Nakha'i, who said: "'Umar ﷺ prohibited men to make *tawaf* with women, and when he saw a man with them (women), he struck him with his whip."[1]

In the story of Fatimah bint Qays, who was divorced by her husband absolutely when he was away from home, the Prophet ﷺ commanded her to spend the *'iddah* (waiting period) in the house of Ibn Shareek[2]; but then he ﷺ said: 'That is a woman whom my Companions visit; so you had better spend this period in the house of Ibn Umm Maktum, for he is a blind man and you can take off your garments."[3]

These were but few examples of many which confirm Islam's concern to place all sorts of barricades to prevent the mingling of men with foreign women.

Among the examples of the forbidden mingling (of men and women):

- Mingling of children (boys and girls), even if they were sisters and brothers, after separating their bedding area; for the Prophet ﷺ has commanded that

[1] "Fath Al-Bari" (3/480).
[2] Umm Shareek was a very rich woman who used to spend her money for Allah's Cause and her house was a like a welfare centre, as she used to receive numerous guests.
[3] Recorded by Muslim (4/195), Abu Dawud (2284), An-Nassai (2/74-75), Al-Bayhaqi (7/432) and Ahmed (6/412).

brothers and sisters (in a family) should not sleep in the same room. Abdullah bin 'Amr bin Al-'As ﷺ reported that the Prophet ﷺ said: "Command your children to pray on becoming seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately."[1]

- Taking men as servants, and their mingling with the women in the house, and even being alone with them in the house. (It was reported in some traditions that when Fatimah ﷺ handed one of her sons to Bilal or Anas ﷺ, the latter said: 'I saw only a hand' i.e. he did not see her face.[2] Anas ﷺ was a servant of the Prophet ﷺ, who lived with him as part of his family.)
- Taking female servants who stay without their *mahram*, and there is the possibility for the males in the house to be alone with them.
- Allowing the engaged couple to be alone, in the company of each other; a fact which may lead to undesired consequences. The dignity of the woman can be abused under the pretext that the couple is in the course of getting acquainted to each other.
- A woman welcoming her husband's male relatives or his friends, in his absence, and gathering with them.
- Mingling in the educational institutions, such as schools, universities, institutes, or special courses.

[1] Recorded by Abu Dawud (495).
[2] From "Fath Al-Qadeer" (8/98).

- Mingling in work places, clubs, means of transport, markets, and hospitals. Also visits between neighbours, weddings and celebrations.
- Being alone with a woman in any place even for a temporary period of time, such as in elevators, offices, clinics, etc.

O guardians of women (daughters or wives)!

- Beware: There is no doubt in the fact that *Khalwa* (a man being alone with a foreign woman), unrestrained mingling, and women revealing their charms (by not covering all their bodies) are unseparated from adultery.
- You should know that covering and protecting themselves are their best means to safeguard their modesty. Respecting the limits set by Allah ﷻ, with regards to the relationship between men and women, will undoubtedly keep their dignity safe from *fitnah*, disgrace, humiliation and dishonour.
- Beware of all audio and visual systems of corruption which invade you inside your own homes; they call your women and children to *fitnah* and weaken their faith. It was said: "Beware of an evil which can be heard" so what about the one that can be watched?
- Protect your daughters and wives, and do not be careless so you expose them to strangers.

- If women's dignities are not protected with these barricades, and not kept safeguarded behind the walls, they will, inevitably, fall easy prey under this vicious attack. It will lead to evil outcome where remorse would be of no use, and the responsibility lies completely upon the guardian who let loose all aspects of control over his wife's or his daughter's life.

Search for the gap

Scholars who analyse the phenomenon of *Ikhtilat* (mingling of men with women without *mahram*) have discovered only tragic events, which are a disgrace for those who argue against the truth, after it was clear to them.

The real statistics in every country where *ikhtilat* is spread is alarmingly indicating the danger of such phenomenon upon one's world and religion. They were summed up by the scholar Ahmed Wafeeq Basha, an Ottoman, who was known for his quick, sharp answers, when he was asked in a gathering in Europe: "Why do Eastern women stay in their houses all their lives, and not mingle with men, or attend their gatherings?" His immediate answer was: "Because they do not desire to fall pregnant except with their husbands."

The answer came like cold water being poured upon the head of the questioner, who stood silent."[1]

When the *fitnah* of *ikhtilat* took place in an Egyptian university, and resulted in many disgraceful events, Taha Hussein was asked for his opinion about those shameful events, and he replied: "There should be victims"! But he did not explain what is being used for this sacrifice, and for which sake?"[2]

What fruit, in the eye of the secularists, could there be more valuable than the honour of the Muslims?

Now we are able to declare, with certainty, that if you stand to analyse a crime where the honour of a woman was violated, and search for the initial lines of this crime, you will surely find a breach in the barricades set by Islamic *shari'ah* between men and women, and through this gap … entered the devil. Allah ﷻ said:

﴿ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا﴾

[1] "Al-Fitan" by Sheikh Ahmed 'Izz-Eddin Al-Bayanuni (214).
[2] "Al-Mar'ah al-Muslimah" by Wahbi Ghawaji al-Albani, p. 241.

﴿Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path).﴾[1]

[1] Surat An-Nisa', Verses: 27-28.

Second: Positive measures

We have shown how Islam chases away all causes of *fitnah* to destroy them; it follows all expedients leading to sin, in order to block their way in, and roots out all the sources of immorality and their means of anarchy. And so accordingly, Islam has strongly encouraged marriage, and removed all obstacles in its way; here are some of its means in return:

It is necessary in Islam to learn to desire the lawful marriage and urge people to it; since it is one of the patterns of right guidance, and a matter of seriousness in Islam.

Many Islamic texts have declared the prohibition of monasticism[1], an innovation in the Christian religion. Allah ﷻ has denounced strongly; for celibacy is not part of Islam, as it was discussed in the *Hadith* of Anas ﷺ: "A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said: 'Where are we from the Prophet as his past and future sins have been forgiven.' Then one of them said: 'I will offer the prayer throughout the night forever.' The other said: 'I will fast throughout the year and will not break my fast.' The third said: 'I will keep away from the women and will not marry forever.' The Messenger of Allah came to them and said: 'Are you the same people who said

[1] Refer to the "The Return of Hijab" part 3.

so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)."[1]

The Prophet combined in another *Hadith* between enjoining marriage and forbidding monasticism, in a narration of Abu Umamah ﷺ who said: "Get married, for I see you the most populated of all nations on the Day of Resurrection, and do not adopt the Christian Monasticism."[2]

Adh-Dhahabi reported in "As-Siyar" that Tawus said: "The piety of a young man is not complete until he gets married." And he said to Ibrahim bin Maysarah: "Get married or I will say to you what 'Umar bin Al-Khattab said to Abi Zawa'id: 'Nothing prevents you from marriage except impotence or immorality."[3] Al-Murudhi said: "Abu 'Abdullah said (he meant Ahmed bin Hanbal): 'Celibacy is not part of Islam. The Prophet ﷺ married fourteen times, and died while he was married to nine women. If Bishr bin Al-Harith got married he would have completed his matter. If people have

[1] Recorded by Al-Bukhari (11/4), Muslim (1401), and An-Nassai (6/60).

[2] Transmitted by Al-Baihaqi in his Sunan, and it was authenticated by Al-Albani.

[3] "Siyar A'lam An-Nubala'" (5/47-48). The Amir of the faithful, 'Umar ﷺ only wanted to stir the emotions of Abi Zawa'id and help decide for marriage, because he realised that he was advanced in age and still celibate. See "Al-Fath" (9/91), and "Al-Ihya'" (2/23).

turned away from marriage, there would have been no Islamic expansion, no Hajj, or so and so. The Prophet ﷺ used to get up in the morning with no food for his wives, and he ﷺ left nine wives when he passed away; yet he urged strongly for people to marry, and forbid monasticism; therefore whoever does not follow his tradition in religion is not on the path of the truth.

Prophet Ya'qub ﷺ even got married, during his time of sadness, and his wife gave birth.

The Prophet ﷺ said: "Women were made dear to me."[1]
'Uthman bin Khalid reported that Shidad bin Aws said: "Help me get married, for the Messenger of Allah ﷺ advised me not meet Allah ﷻ as celibate."[2]

Ibn Mas'ud ﷺ said while he was bed-sick: "If there was not just ten days left for me to live (after which I know I will die), and I have the power to marry thereon, I would have got married to avoid *fitnah*."[3]

The majority of the Muslim scholars have declared that marriage is definite confirmed *Sunnah*, and others said "it is

[1] Recorded by An-Nassai (7/61), on the authority of Anas ﷺ who quoted the Prophet ﷺ as saying: "Perfume and women have been made dear to me, but my comfort has been provided by prayer." It was also reported by Imam Ahmed (3/128, 199, 285); Al-Hakim (2/160) and Al-Bayhaqi.
[2] "Talbees Iblis" (414), Al-Madani publication.
[3] See "A-Ihya'" (1/685).

an obligation", by virtue of the Divine Commands and the numerous Prophetic traditions. They all agree on the fact that whoever is worried of distress or adultery should rush to get married to protect himself from the unlawful, and if he is not able to do so, he should fast regularly, as stated in the *Hadith* of Ibn Mas'ud ﷺ who reported that the Prophet ﷺ said: "O young men! Whoever among you can marry, should marry, because it helps him lower his gaze, and guard his modesty (i.e. his private parts from committing illegal sexual intercourse); and whoever is not able to marry, should fast, as fasting diminishes his sexual urge."[1]

Our youths misunderstood the importance of marriage, and assumed that, according to the scholars, marriage is better than being devoted to worship.

If a youth says: "I am a man who is able to marry, yet I am not worried about falling into the unlawful if I do not get married, and I prefer to stay celibate in order to be satisfied with a lesser income in my life, and will devote myself to worshipping Allah with additional optional acts of worship, such as *Salat*, fasting, reading the Qur'an, etc.," the scholars would say to him: "Marriage along with the obligatory and prescribed *Sunnah* is better."[2]

[1] Recorded by Al-Bukhar (4/106), Muslim (1400), Abu Dawud (2046), Tirmidhi (1081), and An-Nassai (4/169).
[2] Refer to "The Return of Hijab" Part 3.

Among the legislation of Islam in this field:

1 Giving permission to whoever is unable to wed free believing women, to wed believing girls (slaves) that their right hands possess; Allah ﷻ said:

﴿ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ﴾

(And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess.)[1]

2 It is obligatory upon the Muslims to wed their celibate people, among their men and women in their village or area, so as there would be no celibate, whom people might fear their *fitnah*. Allah ﷻ said:

﴿ وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ﴾

(And marry those among you who are single and the pious of your (male) slaves and female slaves. If they be poor, Allah will enrich them out of His bounty.)[1]

[1] Surat An-Nisa', Verse 25.

The single person is any man who has no wife and any woman who has no husband. Ibn Mas'ud ﷺ said: "Anticipate richness in marriage" and then recited the above Verse. 'Umar bin Al-Khattab ﷺ said: "I am surprised to see a person not seeking richness in marriage, for Allah ﷻ said: ***(If they be poor, Allah will enrich them out of His bounty)***[2] the Prophet ﷺ said: "There are three whom it is right for Allah to help: the slave whose master has agreed to let him buy his freedom when he wishes to pay the sum, the one who marries desiring to live a chaste life, and the one who fights in Allah's path."[3] The Prophet ﷺ was also keen to encourage people for marriage, and ease its obstacles, saying: "The best wedding is the one with fewer expenses."[4] And in another *Hadith*, he ﷺ said: "The best dowry is the lesser one."

This is how Islam has neatly organised people's social life, and set the regulations which guarantee their happiness and prosperity. It was clear to us in this chapter that when

[1] Surat An-Nur, Verse 32.
[2] "Al-Jami' li Ahkam Al-Qur'an" Al-Qurtubi (12/241).
[3] Recorded by Tirmidhi (1655), An-Nassai (6/61), Ahmed, Ibn Hibban and Ibn Maajah.
[4] Recorded by Abu Dawud (2117) and Ibn Hibban (2/182).

Divine *Shari'ah* forbids something, it does not stand only at prohibiting it, but also prohibiting anything that attracts people to it, or lay the opportunities for it, and all the causes that impose themselves upon them. When the *Shari'ah* forbids a particular crime, it forbids access to all means and reasons leading to it, to keep man at a distance from the place of such crimes, and within the limits of Allah ﷻ.

When *Shari'ah* forbids something, it does not wish to threaten people that the punishment was defined only to punish them severely; instead, it makes them feel that it is an advisory body for them, refining their corrupt life, and sorting out their problems. It enjoins all protective measures possible to confront all aspects of *fitnah* and avoid the occurrence of possible disasters caused by it (*fitnah*).

You have had a clear view now about the position of the legal Hijab in these measures, and how its obligation conforms to the objectives of *Shari'ah*, and among these objectives: observing procreation and safeguarding honour.

PART TWO

Chapter One:

The Definition of the Hijab and its Degrees

Chapter Two:

The History of the Hijab

Chapter One:

The Definition of the Hijab and its Degrees

Definition of the Hijab:

First, its literal meaning (in Arabic language)

Al-hajb or *Al-Hijab* is the prevention from arriving at (something, somewhere).

It is said (in Arabic) "*hajabahu*" i.e. he prevents him. It also refers to the word "screen"; it denies looking between two things. The Hijab of a woman was named Hijab because it stops one looking at her body.

A door man is also named "*hajib*", because he prevents people from entering a place, without permission.

In a *Hadith*, Banu Qusay said: "*Hijaba* is our duty" i.e. the covering of the Ka'bah, claiming that it was their turn and duty to preserve the Ka'bah, by changing its cover and keeping its keys.

The eyebrows are named "*hajiban*" in Arabic, for their protection of the eyes.

The terms related to "Hijab" were mentioned eight times in the Qur'an, and all their meanings centre between screening and prevention.

Allah ﷻ said:

﴿ حَتَّى تَوَارَتْ بِالْحِجَابِ﴾

(Till it was hidden in the veil...)[1]

i.e. it screened itself behind the mountain or in the veil of night.

Allah ﷻ said:

﴿ وَبَيْنَهُمَا حِجَابٌ﴾

(And between them will be a screen...)[2]

i.e. a wall. Allah ﷻ said:

﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ﴾

(It is not given to any human being that Allah should speak to him unless by revelation, or from behind a veil...)[3]

[1] Surat As-Saf, Verse 32.
[2] Surat Al-A'raf, Verse 46.
[3] Surat Ash-Shura, Verse 51.

i.e. from where the human being cannot see Him ﷻ. Allah ﷻ said:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾

(Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.)[1]

i.e. well covered, so they do not see Him ﷻ.

The term "Hijab" as in the context of our subject – women covering themselves from men was mentioned in two verses. In the first, Allah ﷻ said:

﴿ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا﴾

(She placed a screen (to screen herself) from them...)[2]

And in the second, He ﷻ said:

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ﴾

(When you ask (his wives) for anything you want, ask them from behind a screen.)[3]

i.e. a screen that will prevent you from looking at them.

[1] Surat al-Mutafifin, Verse 15
[2] Surat Maryam, Verse 17.
[3] Surat Al-Ahzab, Verse 53.

The term "Hijab" can also be used in other contexts, such as: inability is a "Hijab" between an individual and his aims; a sin is a "Hijab" between a man and his Lord.

Second, its Islamic concept:

There were many definitions of "Hijab", in its Islamic concept, which roam around one particular meaning, not holding all its principles and values. Some said: "it is a screen that conceals (covers) the body; it is not transparent, and does not show the shape of a woman."[1] And others said: "It is the screening of the Muslim woman from the eyesight of men who are not her *mahram*."[2]

What helps in giving a comprehensive definition of "Hijab" is the knowledge of its purpose; and as we have already mentioned, the "Hijab" is one of precautionary measures which was prescribed in order to prevent the occurrence of *fitnah* between men and women, with regards to their desire and passion.

Therefore, "Hijab" represents a concept including a set of Islamic social regulations, relating to the position of women in the Islamic society, and her relationship as to the people before whom she is not allowed to show her beauty.

We have discussed a group of these regulations in the previous volume of this book, and so we now understand the

[1] "I'dad Al-Mar'ah Al-Muslimah" (Preparing the Muslim Woman) p. 106.
[2] "Fasl Al-Khitab" by Sheikh Au Bakr Al-Jaza'iri p.26.

position of "Hijab" regarding the high objectives of *Shari'ah*, especially that which is related to people's honour.

The Meaning of "Sufur"

The verb "*safara*" (in Arabic) has the meaning of "to separate", as in "The wind separates the clouds to show the face of the sky."

It has also the meaning of "to reveal": The word "travel" is called "*safar*" in Arabic because a travel reveals the travellers' faces and their characters; it reveals what was concealed in their minds…

If a woman throws down her "*Niqaab*", it will be said: "*safarat*" i.e. she has revealed her face.

Therefore, the literal definition of "*Sufur*" is the revealing of the face. But in our time, "*sufur*" has exceeded its literal meaning, and has become a sinful uncovering of all women's bodies and unrestrained mingling with foreign men.

Some aspects of "Hijab":

There are numerous aspects by which women can conceal themselves from foreign men. It could be a wall, for example, or a thick screen, or a door separating them. A woman may cover her face with:

- A "*Niqaab*": the veil that a woman places on her nose, underneath her eyes, in a manner that show her eyes and eyelids. This is called "*litham*", but if it shows only her eyes, it is called "*Barqa'*" or "*Waswasah*". It was called "*Niqaab*" for the existence of two holes through which the eyes can peep to see the way of the road.
- A "*Khimar*" and it is also called "*Naceef*", which is a clothing that a woman wraps all around her body. A "*Naceef*" is also called "*al-mi'jar*", in Arabic, which is a clothing that a woman throws upon her body from her head, and then she puts on her "*jilbab*" (gown) on top. Ibn Hajar said: "*Al-Khimar* covers a woman's face."[1]

The Degrees of Hijab

The Hijab commanded by Allah ﷻ has three degrees, some above the others, with regards to the covering and concealing of a woman's body, as stated in the Qur'an and the *Sunnah*:

[1] Therefore, we understood that "Hijab" and "Niqaab" are not two different things; rather the first one is more comprehensive and general than the second. We also understand the mistake of the common question, in these times, regarding the Islamic rule of the uncovering of a woman's face as some people ask: "which is the obligatory religious duty, wearing Hijab or Niqaab?" and they mean by Hijab, revealing the face! The right question should be: Hijab or Sufur, or Niqaab or Sufur? And Allah Knows best.

First: Hijab of women in their homes, behind the walls[1], so men cannot see their identities, clothing, or their visible and hidden beauty. Men are not able to see women's bodies, such as their faces, hands, and the rest of their bodies; Allah ﷻ has enjoined this degree of Hijab, when He ﷻ said:

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ﴾

(When you ask them for anything you want, ask them from behind a screen.)[2]

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ﴾

(Stay in your houses, and do not display your beauty as it was previously displayed in the Time of Ignorance.)[3]

The traditions of the Prophet ﷺ, which supports this degree, help make staying in the house much dearer to women. They are not even encouraged to pray in congregation with the Prophet ﷺ in his mosque; for if a woman stays in her house, she will be much rewarded by Allah ﷻ.

Second: Women may go out (if they have to), but covered and concealed in their clothing. Allah ﷻ said:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ﴾

[1] In other rooms when foreign male guests are in the house.
[2] Surat Al-Ahzab, Verse 53.
[3] Surat Al-Ahzab, Verse 33.

﴿*O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies.*﴾[1]

Third: if they have to go out, they should be covered from head to foot, revealing the face and the hands, if they are safe from any *fitnah*, as some scholars stated[2]. However, the majority of scholars from different schools of *fiqh*, in our times, have all agreed on the fact that women should cover their faces and hands as well, to block all expedients leading to immorality and *fitnah*. Therefore, only the first and the second degree should be enjoined and applied in our time.

[1] Surat Al-Ahzab, Verse 59.

[2] Some scholars consider the third degree of Hijab is "the interior Hijab" which defines what a woman may uncover in her house to people who come to visit her – after asking permission with all the regulations and conditions – such as their mahram people, and others who were exceptionally mentioned in Surat An-Nur. See "Ahkam Al-Hijab in the Qur'an" p. (9-20).

Chapter Two

The History of Hijab

The story of "The Hijab" is considered as part of the values of the woman, related to the beginning of their existence. Indeed, the beginning was with Adam and Hawa (Eve) ﷺ, whom Allah ﷻ chose to live in Paradise, and eat freely whatever they liked, except from one particular tree. But, the devil inspired them to eat from it; Allah ﷻ said:

﴿ فَدَلَّاهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ ۖ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ﴾

﴿*So he misled them with deception. Then, when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them, and they began to cover themselves with the leaves of Paradise.*﴾[1]

Consequently, they were sent down to the earth, where they started a new life, and Allah ﷻ bestowed upon them more clothing again, as He ﷻ said:

[1] Surat Al-A'raf, Verse 22.

﴿ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ﴾

﴿O children of Adam! We have bestowed raiment upon you to cover yourselves and as an adornment; and the raiment of righteousness, that is better.﴾[1]

Allah ﷻ has warned the children of Adam against the *fitnah* of the devil, with regards to their clothing, so as not to fall victim to his whispering again; so He ﷻ said:

﴿ يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۗ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ﴾

﴿O children of Adam! Let not Satan deceive you, as he got your parents (Adam and Eve) out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his soldiers see you from where you cannot see them.﴾[2]

What about the historical developments of the Hijab of the woman from different nations, especially People of the Book, and the Arabs in *Jahiliya*[3]?

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[1] Surat Al-A'raf, Verse 26.

[2] Surat Al-A'raf, Verse 27

[3] Time of ignorance, before the Mission of the Prophet ﷺ.

The Hijab in the People of the Book

It is a propagating illusion, especially among the Westerners, that the Hijab of women is a system innovated by Islam that it never existed before Islam, neither in the Arabian Peninsula, nor anywhere else. In fact, the Hijab of western women was similar to that of Muslim women, or "Turkish" women[1], who represented Islam in their eyes, in "Turkey", the place of *Khilafa* (Caliphate). Their misgiving shows the extent of their ignorance of the facts of Islam, or rather the facts of history; as there are texts in their religious books (Torah and Bible) which confirm the practice of Hijab by their ancestoral women; but they simply do not bother to read them!

Whoever reads their books, will know easily that the Hijab of women was common among the Hebrew people, from the

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[1] The Hijab was spread in Turkey, not as a Turkish "custom", as claimed those living in self-deception, but rather as an aspect of Turkish women's adherence to Islam. The Hijab was always part of Islam in Turkey, which never knew it before. Turkish people learnt it from Islam which commands women to apply the Hijab in her life. Therefore, the Hijab became one command enjoined by all Muslim women in the entire Islamic world, not only Turkey, for many centuries. See "Our Contemporary World" by Dr. Muhammad Qutb. p. (157).

It is not a surprise to see European writers, such as "Arnold Twenby", author of "Historical Introduction to Religion", spreading this lie (that the Hijab is a Turkish innovation), because all those westerners had a known task of writing such lies about Turkish people; but what is strange is to see some people, claiming to be people of knowledge, imitate those Europeans, even in their outrageous lies such as this one!

time of Prophet Ibrahim (Abraham) ﷺ and remained common in the days of all their Prophets, until after the appearance of Christianity.[1]

The reference of the "*Burqa*" was mentioned repeatedly in many parts of the Old and New Testaments:

In Chapter 24, "The Book of Creation", "She (Rebekah) said to the servant, "Who is that man walking in the field to meet us?" And the servant said, "He is my master." Then she took her **veil** and covered herself."

In Chapter 38, "The Book of Creation", "So she removed her widow's garments and [Gen 24:65] covered herself with a [Or shawl] **veil**, and wrapped herself, and sat in the gateway of Enaim, which is on the road to Timnah; for she saw that Shelah had grown up, and [Gen 38:11, 26] she had not been given to him as a wife."

In the Fifth song of Solomon (Solayman) ﷺ, a woman says: "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my **veil** from me."

[1] Here, we ask: Could "Twenby" and his followers presume that Turkish people were behind the writing of the Jewish and Christian Holy Books?

In Chapter 3, "The Book of Isaiah": "Moreover the Lord saith: Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts."[1]

In the 1st Corinthians, Paul said in his letter: "The **veil** is an honour to women." Their women used to put the "*Burqa*" on their faces when they meet strangers, and removed it only once they are inside their homes.

The Medieval Churches used to allocate a side especially for women, so as not to mingle with men. Conte Henry De Castri said: "Maybe the Bible was more intense –with regards to the Hijab – but it is practised only by people whom God has assigned with talents of perfection" from the book "*Al-Islam Khawatir wa Sawanih*"[2]

The Orthodox Church had once ruled that the woman be denied her rights of socialising! It prevented her from attending social receptions. She was subjected to wearing the

[1] One of the aspects of their punishment was their prohibition from entering the mosques, because of their immorality, as stated in the Hadith of 'Aishah ﷺ, mentioned previously.

[2] "The Modern Woman, and her Attributes contradicting Islam", by Sheikh Muhammad Zamzami Al-Ghamari, p. (8)

Hijab and ordered to obey her husband, practice spinning and weaving, and prepare the meals, and if she went out, she had to cover herself, from head to toe.[1]

Perhaps, it is for this reason that traces of "*Burqa*"" and "Hijab" are still common among women of the People of the Book in our time, such as the nuns, and Christian women who enter the Church in general, covering their heads. Also, until today, their brides still place a slightly transparent "*Niqaab*" in wedding receptions, which could be among the remnants of their religion. Indeed, some Eastern European women still often wear headscarves and sysnagogues are divided for men and women.

The Hijab in the Arab of the *Jahiliya*:

We shall explain in this chapter – inshallah – the fact that the Arabs had known the practices of the Hijab, such as the staying of women in their houses and the wearing of *Niqaab* if they went out. These aspects could be inherited from their ancestors who received it from Prophet Ibrahim ﷺ, just like they inherited circumcision and '*aqeeqah*, etc. They also practised *Sufur*, which was common among many Arab women, along many other aspects of adornment; as Allah ﷻ stated:

[1] "Women' Rights in Islam" from "Letters of Al-Jaza'iri", p. 7

﴿ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾

(And do not display yourselves like that of the times of ignorance...)[1];

The Arab woman used to wear all types of ornaments, walk in the middle of the road and offer herself to men.[2]

In the most extreme aspect of *Sufur*, a group of Arab people displayed the most shameful acts, for they used to make tawaf naked around the Ka'bah, and their excuse was: "We shall not make tawaf around the Ka'bah wearing clothes with which we committed sins!" They lied in their justification of their sin; Allah ﷻ says about them:

﴿ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

(And when they committed an evil deed (going around the Ka'bah in naked state) they say: "We found our fathers doing that, and Allah has commanded it on us." Say: "Nay! Allah never commands evil deeds; do you say of Allah what you do not know?")[3]

Ibn 'Abbas ﷺ said: "During the pre-Islamic days, women went around the Ka'bah naked, and said: 'Who would

[1] Surat Al-Ahzab, Verse 33.
[2] "Tafsir Ghara'ib Al-Qur'an" by Nisaburi (22/10).
[3] Surat Al-A'raf, Verse 28.

provide cloth to cover the one who is going around the Ka'bah so that she would cover her private parts?' And then she would say: 'Today will be exposed the whole or the part, and what is exposed I shall not make it lawful.' It was in this connection that the verse was revealed:

﴿ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

(Adorn yourself at every place of worship…)[1],[2]

Among the clothing of the *Jahili* women was "*Al-Muhalihil*" or "*Al-Hifaf*" and they were made with a very thin fabric. The thick ones used to be called "*Safeeq*" or "*Shabee"*" or "*Haceef*". There was also "*Dithar*" which is a long gown, and "*Nitaq*" which was a gown that she tied in the waist, and drops the top part on the lower part.[3]

Their literary heritage has recorded all social aspects of women in *Jahiliya*, and this is what we shall discuss in details in the following, inshallah.

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[1] Surat Al-A'raf, Verse 31.

[2] Recorded by Muslim. That act of Jahiliyah was later abolished by the Prophet ﷺ, in year 9A.H., when he ﷺ assigned one of his Companions to announce publicly on the Day of Sacrifice in Mina: "No pagan is allowed to perform Hajj after this year, and no naked person is allowed to perform the Tawaf around the Ka'bah." Al-Bukhari, on the authority of Abu Hurayrah ﷺ.

[3] "The Arab Woman in Jahiliya and Islam" (1/110-111).

First: The Hijab of *Al-Judur*

The Arabs had known the Hijab of *Al-Judur*, which was the permanent staying of women indoors. Poets[1] in pre-Islamic era had praised such aspect, which characterised the principle of purity and security of any woman who adhered to it. Their poetry was very rich in describing many of their women who displayed high values of dignity and respect to themselves, their lineage and their society.

Second: The Hijab of the body and the face

The covering of the face was very common among them as well: it was narrated in the history books that An-Nabighah[2] was in a gathering of King An-Nu'man, when the wife of the latter walked in and her "*Burqa"*" dropped down. She concealed her face with one hand, and bent down to pick up her veil with the other. So An-Nu'man requested from An-Nabighah to describe that incident in a poem.

Some Arab women never uncovered their faces, except in a misfortune or a serious incident.

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[1] Such as: Mru'u Al-Qays, Kathir bin 'Izzah, Abu Qays Al-Aslat, Shanfari, etc.

[2] Zayad bin Mu'awiyah bin Dabab Adh-Dhubyani, a pre-Islamic poet in the Arabian Peninsula. He was attending a gathering of An-Nu'man bin Al-Mundir – a King in Herat – and he raphsodized about the King's woman in a famous poem, so the King wanted him dead; but he fled to Syria to stay with the Ghassaniyin.

Ru'bah Al-Hamiri, a pre-Islamic poet who was besotted with "Layla Al-Akhilya" mostly praised her "*Burqa'* dress" in his poems, along with her beauty, and pointed that her casual uncovering of her face puzzled him, and could only be due to a misfortune befalling her.

During wars, if women felt that the battle was lost, and that they were likely to be subject of disgraceful captivity; they uncovered themselves to be mistaken for maids (slave-girls). The poet, Subrah bin 'Umar Al-Faq'asi, reviled his enemies for uncovering the faces of their women in wars; and this was an evidence that the concealment of women's faces and their uncovering was the difference between free women and slave ones.

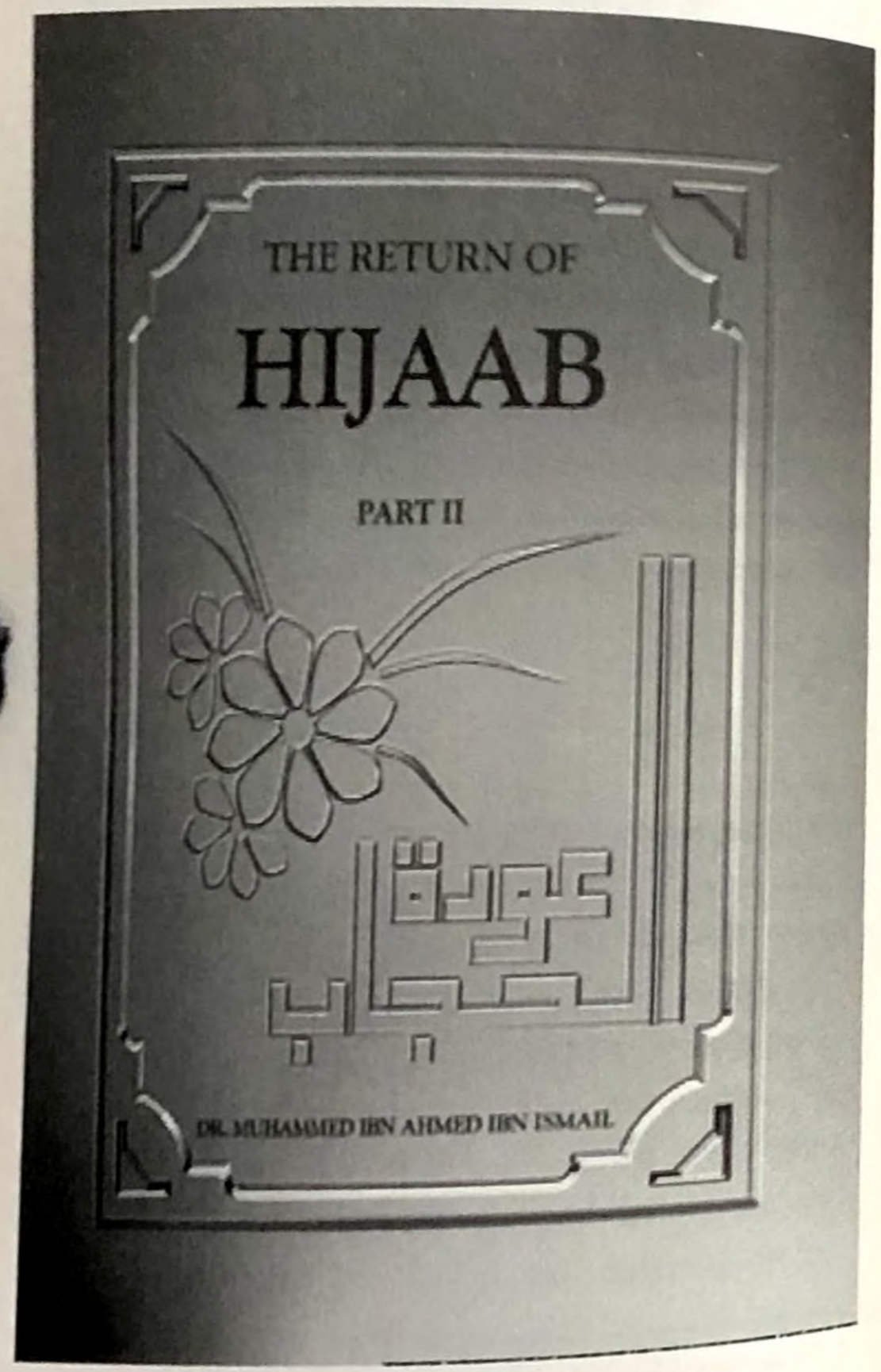
Third: Uncovering of the Face:

We have many examples that inform us that uncovering the face was also common among Arab women. Some said: "Whoever unveiled herself has distanced herself from deception" i.e. a girl veiled her face only to cover an evil.
There was no comprehensive regularity among Arab women regarding the Hijab. In one same tribe, there was "*Al-Barzah*" i.e. a woman who used to sit down with men, discussing with them, not wearing any type of Hijab; and "*Al-muhtashimah*" i.e. one who used to wear clothing on her entire body, from head to toe when she went out, and take it off only when she returned home.

Al-Fira' said: "Women in *Jahiliya* used to hang their Khimar (clothing to cover themselves) on their backs only, and so they were ordered to cover all their bodies."[1]

There was also "*Saqut Al-Qina'*", the one who never veiled herself, claiming to be self-assured and proud of her beauty. On such a woman, Al-Musayyib bin 'Alas made some poetic lines, claiming that men fell easy prey to her, infatuated with her charm.

[1] Transmitted by Al-Hafidh bin Hajar, in "Al-Fath" (8/490).



PART THREE

Chapter One:
The Merits of the Hijab

Chapter Two:
The Disgraces of Tabarruj
(unveiling)

Chapter One

The Merits of the Hijab

First: The Hijab is an obedience to Allah ﷻ and to His Prophet ﷺ

Allah ﷻ has commanded to obey Him ﷻ and obey His Prophet ﷺ, as He ﷻ said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴾

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision, and whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.)[1]

and

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

[1] Surat Al-Ahzab, Verse 36.

(But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them and find in themselves no resistance against your decisions, and accept them with full submission.)[1].

He ﷻ commanded women to observe the Hijab, as He ﷻ said:

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ﴾

(And tell the women believers to lower their gaze, and protect their private parts, and not to show off their adornment except that which appears (of it), and to draw their veils all over their bodies.)[2]

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ﴾

(Stay in your houses, and do not display your beauty as it was previously displayed in the Time of Ignorance.)

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ﴾

(When you ask them for anything you want, ask them from behind a screen; that is purer for your hearts and for their hearts.)

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[1] Surat A-Nisa', Verse 65.
[2] Surat an-Nur, Verse 31.

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ﴾

(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies.)

The Prophet ﷺ said: "A woman should be concealed."

'Uqbah bin 'Amir ﷺ consulted the Prophet ﷺ about his sister who took a vow to perform Hajj barefooted and bareheaded. So he ﷺ said to him: "Command her to cover her head, and to ride, and to fast three days."[1]

Al-Khattabi said: "He ﷺ commanded her to cover her head, because it is not bonded by the vow, as it is a disobedience to Allah and His Messenger not to cover her head. Women are commanded to observe *khimar* and concealment."[2]

Second: Al-Hijab is Faith

Allah ﷻ addressed only the women believers when He ﷻ commanded the Hijab; He ﷻ said:

(And tell the women believers) and *(the women of the believers)*.

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[1] Recorded by Ahmed in his "Musnad" (4/145), Abu Dawud (3/233), Ibn Maajah(1/654), Tirmidhi (4/116) and An-Nassai (7/20).
[2] "Ma'alim As-Sunan" (4/376).

A group of women from Banu Tamim entered upon 'Aishah ﷺ, wearing thin (see-through) clothing, so she ﷺ said: "If you are women believers, then this is not a clothing of the women believers; but if you are not women believers, find pleasure with it!"

And a bride was entered upon her ﷺ, wearing a Coptic *khimar*, dyed with sparrows, so the Mother of the Believers said to her: "A woman wearing this has not yet believed in Surat An-Nur."[1]

Third: Al-Hijab is Purification

Allah ﷻ has shown the wisdom of commanding the Hijab, and He ﷻ summed it up in this verse:

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ﴾

(When you ask them for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts.)[2]

He stated that the Hijab is a purification of the hearts of both men and women believers; because if the eye does see

[1] "Tafsir Al-Qurtubi" (14/244).
[2] Surat Al-Ahzab, Verse 53.

anything, the heart does not desire anything. But if the eye sees something, the hearts may desire it and may not do so. The heart is, therefore, purer if there was nothing to see, no aspect of *fitnah* to stir its desires. So, the Hijab is purer for the heart as it prevents any suspicion and accusation, and provides security and protection.

Fourth: Al-Hijab is modesty

Islam has enjoined modesty and praised the status of modest people. It was narrated in a *Hadith* that Heracles asked Abu Sufyan ﷺ: "What are his commands? (meaning the Prophet ﷺ)" he ﷺ replied: "To worship Allah Alone, not to associate anything with Him, to reject the words of your fathers (disbelievers). He commanded us to perform *Salat*, to speak the truth, to be chaste and observe the bonds of kinship."[1]
The Prophet ﷺ used to supplicate to Allah ﷻ, saying: "I ask Thee right guidance, righteousness and modesty."

Modesty is one of the attributes of the Virgins of Paradise, as stated by Allah ﷻ in the following Verses:

﴿ حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ ﴾

(Beautiful fair females, guarded in pavilions.)[2]

[1] Part of a long Hadith recorded by Al-Bukhari (1/7); also recorded by Muslim and Ahmed (1/262-263)
[2] Surat Ar-Rahman, Verse 72.

﴿ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ﴾

(And beside them will be chaste female wives restraining their glances (desiring none except their husbands) and of equal ages.)[1]

﴿وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ﴾

(And beside them will be chaste female wives restraining their glances (desiring none except their husbands), with wide beautiful eyes.)[2]

So Allah ﷻ described them as chaste, beautiful, pure and righteous, who look only at their husbands. He ﷻ made their modesty associated with their Hijab and their permanent stay in their dwellings. He ﷻ praised their modesty with their beauty; for modesty becomes highly praised when joined with beauty. The highest example of this attribute was set by Prophet Yusuf (Joseph) ﷺ, when the King's wife said:

﴿ قَالَتْ فَذَٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ۖ وَلَقَدْ رَاوَدْتُهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ﴾

(She said: "You see, this is him you blamed me for. I tried to seduce him but he refused.)[3]

[1] Surat Sād, Verse 52.
[2] Surat As-Saffat, Verse 48.
[3] Surat Yusuf, Verse 32

Islam's praising of modesty is manifested in the condition it set to authorise marriage with women from the People of the Book, that they should be chaste. Allah ﷻ has made the Hijab as the symbol of chastity for the women believers, and their protection from any harm; He ﷻ said:

﴿يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَن يُعْرَفْنَ﴾

(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better that they should be known.)

It is more likely that they would be recognised as chaste women,

﴿ فَلَا يُؤْذَيْنَ﴾

(So as not to be harmed...)[1]

Therefore, they would not be subject to any harm, by words or actions from the evildoers; because a woman who observes firmly the concealment of all her body will not stir any desire in men, or their hope that she might uncover herself.

The verse is a proof that there exists harm and annoyance (from evil men) if the Hijab is not observed; because if a

[1] Surat Al-Ahzab, Verse 59.

woman goes out without the Hijab, then people might think that she is not chaste.

Allah ﷻ said:

﴿ وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۖ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

﴿And as for women past childbearing who not expect wedlock, it is no sin on them if they discard their outer clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower.﴾[1]

He ﷻ even advised old women, and those past child-bearing age, to observe modesty, which is better for them. Therefore, the obligation on young women to observe a complete Hijab, and be modest with regards to their adornment is a must for them, as it would block all expedients of *fitnah*, and establish a pure society.

[1] Surat An-Nur, Verse 60.

Fifth: Al-Hijab is concealment

Shidad bin Aws ﷺ reported that the Prophet ﷺ said: "Allah ﷻ is characterised by concealment; He loves modesty and concealment."[1]

Allah ﷻ bestowed the blessing of concealment upon Adam ﷺ, when He ﷻ said:

﴿ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴾

﴿You have a promise from Us that you will never be hungry therein nor naked.﴾[2]

And He ﷻ addressed all His slaves, saying:

﴿ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ﴾

﴿O children of Adam! We have bestowed raiment upon you to cover yourselves and as an adornment; and the raiment of righteousness, that is better﴾[3]

Abdullah bin Aslam said: "One is mindful of Allah when he covers himself; that is the raiment of righteousness."

[1] Recorded by Abu Dawud (4012) and (4013); An-Nassai (1/200), and Ahmed (4/224).
[2] Surat Tā-Hā, Verse 118.
[3] Surat Al-A'raf, Verse 26.

Therefore, one finds the manner of dressing by those who are not fearful of Allah, has no sense of modesty; they are concerned only with adorning themselves. As for the righteous people, they are keen to observe concealment and cover of the private parts, and any part that is shameful to reveal, then they adhere to the regulations of adornment permitted for them.

Sins are defects that one should distance oneself from, while genitals are symbols of shame that should be covered, and avoid what is unlawful about them.

People who indulge in sinful deeds are usually the ones who do not bother concealing their private parts, while righteous believers who avoid sins are far from exposing any sensitive part of their bodies.

The obligation to conceal the private parts

Allah ﷻ said:

﴿ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ ﴾

(O children of Adam! Adorn yourself at every place of worship.)[1]

And He ﷻ also said:

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[1] Surat Al-A'raf, Verse 31

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ﴾

(Say to the believing men that they should lower their eyes and guard their private parts. That is purer for them. Allah is aware of what they do. Say to the believing women that they should lower their eyes and guard their private parts, and not to show off their adornment except that which appears (of it).)[1]

The safeguarding of the private parts is established when a man or woman observes concealment of his or her body, to prevent others from looking at them.

Jabir bin Sakhr ﷺ reported that the Prophet ﷺ said: "We were prohibited that our private parts should be exposed."[2] (Hadith applies to men and women)

The love of concealment was one of the characteristics of the Prophets ﷺ and our Prophet ﷺ. Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "Moses was a man who observed concealment of his body. One would see no part of his skin, out of modesty from him."[3]

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[1] Surat An-Nur, Verses 30-31.

[2] Recorded by Al-Hakim (3/222/223), and Ibn Abi Hatim in "Al-'Ilal" (2/276).

[3] Recorded by Al-Bukhari (1/330), Tirmidhi (3219) and Ahmed (2/515).

Among his supplications, the Prophet ﷺ used to say: "O Allah! Conceal my private parts, and keep me safe from the things I fear."[1]

Bahz bin Hakim reported from his grandfather who said: "I asked: 'Messenger of Allah, from whom should we conceal our private parts and to whom can we show?' He ﷺ replied: 'conceal your private parts except from your wife and from whom your right hands possess (slave-girls).' I then asked: 'Messenger of Allah, (what should we do), if the people are assembled together?' He replied: 'If it is within your power that no one looks at it, then no one should look at it.' I then asked: 'Messenger of Allah, if one of us is alone, (what should he do)?' He replied: 'Allah is more entitled than people that bashfulness should be shown to him.'"[2]

It is recommended to conceal the private parts even in solitude; and it was said it is an obligation to do so – as a good conduct with Allah ﷻ - for the Prophet ﷺ said: "Allah is more entitled than people that bashfulness should be shown to him."

[1] Part of a Hadith recorded by Abu Dawud (4/318-319), on the authority of Abdullah bin 'Umar ﷺ, Ibn Sinny "Activity of Day and Night" No.40, p. 15; Al-Hakim (1/517); Ibn Maajah in "Supplication" (2/1273-1274) No.3871; Ibn Hibban (2356).

[2] Recorded by Abu Dawud (4017), Tirmidhi (2670) and Ibn Maajah.

Sa'id bin Yazid ﷺ said: "I asked the Prophet ﷺ: 'Advise me' so he ﷺ said: 'I advise you to be modest with Allah, the way you are modest with the righteous man in your people.'"[1]

Abu Sa'id al-Khudri ﷺ reported directly from the Prophet ﷺ who said: "A man should not see the private parts of another man, and a woman should not see the private parts of another woman."[2]

Our *Shari'ah* commanded us to conceal our private parts even from the *jinn* who see us but we cannot see them. Anas ﷺ reported that the Prophet ﷺ said: "The way the children of Adam prevent the *jinn* from seeing their private parts, is to say "*bismillah*" (to say 'in the name of Allah'), when putting a cloth on."[3] Ali ﷺ reported the same *Hadith* with the addition of: 'when entering the toilet.'"

All the proofs presented about men, here, apply on women as well, following the *Hadith*: "Women are the counterparts of men."[4]

The Prophet ﷺ considered the women who do not cover their adornment to be among the people of the Hell-Fire. Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "There are two

[1] Recorded by Ahmed in "Zuhd" p. 46, and Al-Kharaiti in "Makarim Al-Akhlaq" p.50.

[2] Recorded by Muslim (338) Abu Dawud (4018), and Tirmidhi (2794).

[3] Recorded by Ibn Sinny in "Activity of Day and Night" No.20, p. 8; and see "Irwa' Al-Ghalil" (1/89).

[4] Recorded by Abu Dawud (236) and Tirmidhi (113), on the authority of 'Aishah, the Mother of the Believers ﷺ.

types, amongst the denizens of Hell, I have yet not seen them. One possessing whips like the tail of an ox and they flog people with them. The second one, the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the odour of Paradise, although its fragrance can be perceived from such and such distance (from great distance)."[1]

Examples about the Companions' keenness to keep women concealed

It was reported that a woman was authorised by her husband to go out displaying her adornment, in the time of the Amir of the Faithful, 'Umar bin Al-Khattab ﷺ. When 'Umar ﷺ was informed, he summoned her, but she did not answer his call; so he said in a sermon: "This woman who went out uncovered, and her husband who sent her out like that, if I have the chance, I would disgrace them and expose their misdeeds in public."

It was also reported that he ﷺ ('Umar) heard a woman mourning loudly, so he struck her with his whip, until her *khimar* fell off her head. People said: "O Amir of the Faithful! The woman, the woman! Her *khimar* has fallen

[1] Recorded by Muslim (2128), "Paradise", Chapter: "Oppressors enter Hell. The Weak enter Paradise"

off." But he ﷺ said: "This one has no sanctity."[1] We notice how the Companions were concerned when the *khimar* of that woman fell down.

When the rebels entered upon the Amir of the Faithful, 'Uthman bin 'Affan ﷺ, in order to kill him, his wife, Na'ilah bint Al-Farafisah, tried to cover him with her hair, but he ﷺ said to her: "Take your *Khimar* back. By Allah, their coming inside (to kill me) is more serious (for them) than the sanctity of your hair."

Examples of the female Companions' keenness to conceal themselves

'Aishah ﷺ, who accompanied the Prophet ﷺ in one of his invasions, said: "When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind. When I had answered the call of nature, I went towards my *howdah*, but behold! A necklace of mine made of *Jaz Azfar* (a kind of black bead) broke and fell. I looked for it and my search detained me. The group of people, who used to carry me, came and carried my *howdah* on to the back of the camel on which I was riding, thinking that I was therein. They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I

[1] "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi (18/75) and "Zawajir" by Al-Haythami (1/160).

went to the place where I used to stay, thinking that they would miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept. Safwan bin Al-Mu'attil As-Sulami Adh-Dhakwani was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: '*Inna Lillahi wa inna ilaihi rajiun*' which he uttered on recognizing me. I quickly covered my face with my garment."[1] We notice here, her quick move to cover her face, and observe the limits of Allah ﷻ.

Umm 'Alqamah bin Abi 'Alqamah said: "Hafsa bint Abdu-Rahman visited 'Aishah, the wife of the Prophet ﷺ and Hafsa was wearing a long thin head scarf, 'Aishah ﷺ tore it in two and said to her: 'Don't you learn what Allah ﷻ revealed in Surat An-Nur?' then she dressed her with a thick *khimar*."[2]

A group of women from Syria entered upon 'Aishah ﷺ and she said to them: "Perhaps you are from Al-Kourah[3], where women go to public hot baths?' They said: 'Yes', so she said: 'I have heard the Messenger of Allah say: 'If a woman

[1] Recorded by Al-Bukhari, Muslim, Tirmidhi and An-Nassai.
[2] Recorded by Malik (3/103), Ibn Sa'd (8/49-50), Al-Bayhaqi (2/235).
[3] The lands of Syria, Palestine, Iraq, etc.

puts off her clothes in a place other than her house, she tears the veil between her and Allah."[1]

Anas bin Malik said: "The Prophet ﷺ brought Fatimah ﷺ a slave which he donated to her. Fatimah ﷺ wore a garment which, when she covered her head, did not reach her feet, and when she covered her feet by it, that garment did not reach her head. When the Prophet ﷺ saw her struggle, he ﷺ said: 'There is no harm to you: Here is only your father and a servant (I brought) for you.'"[2]

Umm Ja'far bint Muhammad bint Ja'far reported that Fatimah ﷺ, the daughter of the Prophet ﷺ said: "O Asma', I think it is disgraceful that a dead woman should be covered with a garment that reveals her body." Asma' said to her: "O daughter of the Messenger of Allah ﷺ, shall I show you something I have seen in Habasha (Ethiopia)?" so she prepared a doll out of paper and placed a clothing on it. Fatimah said: "What a beautiful garment; it distinguishes a woman from a man! If I die, I would like you and Ali alone to wash me, and no else should enter upon me." When she died, she was washed by Ali and Asma' ﷺ."[3]

[1] Recorded by Abu Dawud (4009) and (4010), Tirmidhi (2803) and (2804).
[2] Recorded by Abu Dawud.
[3] Recorded by Ibn Sa'd.

Ibn 'Umar ﷺ reported that the Prophet ﷺ said: "He who trails his garment conceitedly, Allah will not look at him on the Day of Resurrection."

'Ata' bin Abi Rabah said: "Ibn 'Abbas said to me: 'Shall I show you a woman of the people of Paradise?' I said: 'Yes.' He said: 'This black lady came to the Prophet and said: 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet ﷺ said to her: 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said: 'I will remain patient,' and added: 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he ﷺ invoked Allah for her."

In another narration of Al-Bazzar, on the authority of Ibn 'Abbas ﷺ, she was quoted as saying: "I dread that the evil (devil) might uncover me (remove my clothes)."

Al-Mughirah bin Shu'bah ﷺ said: "I wanted to go and ask a woman in marriage and the Messenger of Allah ﷺ asked me whether I had looked at her. When I replied that I had not, he ﷺ said: 'Then look at her, for it is better that there should be love between you.' So I went and asked her in marriage from her parents, and mentioned to them the *Hadith* of the Prophet ﷺ. It seemed as if they were displeased, but the woman heard me while she was in her private room, and said: 'If the Messenger of Allah ﷺ allowed you to look, then look at me,

otherwise, I implore you, by God.' She attached great importance to her privacy; so I looked at her and married her, with her consent."[1] Jabir bin Abdullah ﷺ reported that the Prophet ﷺ said: 'When one of you asks a woman in marriage, if he is able to look at what will induce him to marry her, he should do so.' He (Jabir) said: 'I asked a girl in marriage, I used to look at her secretly, until I looked at what induced me to marry her. I, therefore, married her.' The evidence in this *Hadith* is the Prophet's saying: "if he is able to..." it proves the Muslim woman's keenness to stay covered, which makes it difficult for any man who wishes to look at her. If that woman was not veiled, and she was exposed like women of our time – except those blessed by Allah ﷻ – the Companion, Jabir bin Abdullah ﷺ would not have needed to hide in order to look at her.

'Asim Al-Ahwal said: "We used to enter upon Hafsah bint Sirin (a scholar) and she used to throw an outer clothing upon her and observe *Niqaab*; and we said to her: 'May Allah bless you! Allah ﷻ said:

﴿ وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ﴾

[1] The first part of the Hadith was recorded by Tirmidhi (1087), An-Nassai (6/69-70). Ibn Hibban said it was authentic (1236). Ibn Maajah recorded the whole Hadith (1888) (1/575) and Ahmed (4/245).

﴿And as for women past childbearing who not expect wedlock, it is no sin on them if they discard their outer clothing in such a way as not to show their adornment.﴾

i.e. Jilbab (outer clothing). She said: 'What comes next (in this Verse)?' we replied:

﴿But to refrain (i.e. not to discard their outer clothing) is better for them.﴾

She then said: 'that is a confirmation of observance of the Hijab.'[1]

Sixth: Al-Hijab is modesty

Al-Haya' (modesty) is derived from the word *Al-Hayat* (life), and likewise life in this world and the Hereafter is called *haya'*; therefore whoever is not modest is dead in this life, and distressed in the Hereafter.

Modesty is a character that helps one to stay away from evil, and prevents one from falling victim into the circle of vice and corruption. It is also a powerful incentive to observe virtuous conduct, and hold on to the noble and sublime.

[1] Recorded by Al-Bayhaqi (7/93).

Abu As-Sawar Al-'Adawi reported that 'Imran bin Hussain ﷺ said: "I heard the Messenger of Allah ﷺ say: '*Al-Haya'* does not bring anything except good."[1]

Islam placed *Al-Haya'* in the foremost rank of its moral characteristics, because of the greatness of its effects on one's life. Zayd bin Talhah reported that the Prophet ﷺ said: "Every religion has an innate character, and the character of Islam is modesty."[2]

The Prophet ﷺ showed that *Al-Haya'* remained commendable in the legislations of previous Prophets, and was not abolished along with the things Allah ﷻ cancelled from their religious legislations (after the Revelation of the Qur'an). Abu Mas'ud, 'Uqbah bin'Amru ﷺ (who attended the Battle of Badr) reported that the Prophet ﷺ said: "A part of that which people understood from the speech of the first prophethood is: "If you have no shame, do what you want."[3]

There are two types of *Al-Haya'*. The first is mental. It is created by Allah ﷻ in all minds, such as everyone's modesty to reveal their private parts. The second is related to one's faith, which is a virtue that prevents a man from committing sins out as a fear of Allah ﷻ; and this part of *Al-Haya'*

[1] Recorded by Al-Bukhari (10/433), Muslim (37), and Abu Dawud (4796)
[2] Recorded by Imam Malik I "Al-Muwatta'" (2/905).
[3] Recorded by Al-Bukhari (10/434), Abu Dawud (4797) and Ibn Maajah (4183).

represents the principle virtue that a believer should adhere to.

It is for this reason that Muslims should accustom their daughters to modesty, and observe this good character, which Allah ﷻ chooses for His religion (Islam); because lack of modesty is a sign of the absence of Faith, and none ignores its consequences.

Abu Hurayah ﷺ reported that the Prophet ﷺ said: "Modesty is part of faith, and faith is in Paradise, but obscenity is part of the hardness of heart, and hardness of heart is Hell."[1]

Abdullah bin 'Umar ﷺ reported that the Prophet ﷺ passed by a man from Al-Ansar who was admonishing his brother regarding modesty, and so he ﷺ said to him: "Leave him for *Haya'* is part of Faith."[2]

Al-Haya' is part of the morals of the Angels

'Aishah ﷺ said: "One night, it was my turn for the Messenger of Allah ﷺ to stay with me, so he took off his outer garment and sandals, and placed them by his feet and rested. After a while, when I was asleep, he took his garment and put on his sandals, and opened the door slowly,

[1] Recorded by Tirmidhi (2010).
[2] Recorded by Al-Bukhari (1/69), Muslim (36), Tirmidhi (2618), Abu Dawud (4795), An-Nassai (8/121) and Ibn Maajah (58).

and closed it behind him." She ﷺ added that he ﷺ told her afterwards: "Jibreel (Gabriel) ﷺ came to me and called me without raising your attention, so I answered him quietly. He could not enter because you had taken your clothes off, and I did not want to wake you up. He came to tell me that Allah ﷻ commanded me to visit the buried people in Al-Baqi' and ask forgiveness for them."[1]

The evidence here is that Jibreel ﷺ was too modest to enter upon 'Aishah, while she was in her bed with the Messenger of Allah ﷺ, so he called the Prophet ﷺ out.

Modesty was a strong character in the Prophet's life, which is the best example for every Muslim man and woman. Abu Sa'id Al-Khudri ﷺ said: "The Prophet ﷺ was more shy han a virgin in her separate room. And if he saw a thing which he disliked, we would recognize that in his face."[2]

Therefore, all his Companions observed this character of faith, and some of them were prominently known for it, like the Amir of the Righteous, unjustly killed by the wrongdoers, 'Uthman bin 'Affan ﷺ. Abu Hurayah ﷺ reported that the Prophet ﷺ said: "*Al-Haya'* is part of Faith, and the most modest in my Ummah is 'Uthman."[3]

[1] Recorded by Muslim (3/14), An-Nassai (1/286) and Ahmed (6/221).
[2] Recorded by Al-Bukhari (10/434), Muslim (2320).
[3] Recorded by Ibn 'Asakir (1828), Ibn Maajah (11) and Ahmed (1/74), (3/184, 281).

Among the virtues of 'Uthman, is mentioned the narration of 'Aishah ﷺ that the Prophet ﷺ once said to her: "Should I not act with modesty towards a man, with whom, by Allah, the Angels feel shy."[1]

Niqaab is the Guardian of Modesty

The face which is protected with modesty is like the diamond well-kept in its container; and a woman will never beautify herself better than in the veil of modesty; the Prophet ﷺ said: "Modesty does not come into anything without adorning it."[2]

The Qur'an manifested the character of modesty in the two daughters of Prophet Ya'cub, who were a great example of good character, purity and abstinence. 'Umar bin Al-Khattab ﷺ interpreted the verse

﴿ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ﴾

(Then there came to him one of the two women, walking shyly...)[3]

She was not a type of woman who would go out and enter any place boldly, without any restraint; but rather a well

[1] Recorded by Ahmed (6/62) and Muslim (2401)
[2] Recorded by Tirmidhi (1975), Ibn Maajah (4158), and Ahmed (3/165).
[3] Surat Al-Qasas, Verse 25.

covered woman who used her hands to conceal her face, out of modesty."[1]

'Aishah ﷺ said: "I used to enter the room, where the Prophet ﷺ and my father were buried, without my outer garment, saying: 'It's only my husband and my father here.' But when 'Umar was buried there, by Allah, I entered only while wrapped in my outer garment, as an act of modesty for 'Umar ﷺ."[2]

The following story – if it is authentic – portrays the perfect example of modesty:

Faraj bin Fudalah reported from Abdul Khabir bin Thabit bin Qays bin Shimas, from his father from his grandfather: "A woman called Umm Khallad came to the Prophet ﷺ while she was veiled. She was searching for her son who had been killed (in battle). Some of the Companions of the Prophet ﷺ said to her: 'You have come here asking for your son while veiling your face?' She said: 'If I am afflicted with the loss of my son, I shall not suffer the loss of my modesty.' The Messenger of Allah ﷺ said: 'You will get the reward of two martyrs for your son.' She asked: 'Why is that so, Messenger

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[2] Recorded by Al-Hakim (4/7).

of Allah?' He ﷺ replied: 'Because the people of the Book have killed him.'"[1]

What confirms the relation of veiling the face with extreme modesty is the *Hadith* reported by Umm Salamah ﷺ, who said: "Umm Sulaim came to the Prophet ﷺ and said: 'O Messenger of Allah! Verily, Allah does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (has a wet dream), is it essential for her to take a bath?' He ﷺ replied: 'Yes if she notices a discharge.' So she covered her face and said: 'O Messenger of Allah, does a woman get a nocturnal sexual discharge?' he ﷺ replied: 'Yes.'"[2]

To withhold modesty from one's life is a huge step to self destruction, because one then removes the character of Islam, and ventures in committing all kinds of sins, unaware of what is lawful and unlawful. There is a close relation between what Allah ﷻ commands to be covered and righteousness. They are both raiment (garments); one a raiment to wrap the heart and adorn it; while the other is a garment to cover the body and adorn it. The feeling of mindfulness of Allah ﷻ and modesty towards Him generates the feeling of aversion towards unveiling and nakedness.

[1] Recorded by Abu Dawud (3/5-6) in "Jihad", chapter: "The Merit of fighting the Romans (Christians) above other nations. The chain of authorities include Abdul Khabir whom Al-Bukhari thought was not an established narrator.

[2] Recorded by Al-Bukhari (130).

Allah ﷻ said:

﴿ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ﴾

(O children of Adam! We have bestowed raiment upon you to cover yourselves and as an adornment; and the raiment of righteousness, that is better.)[1]

The swiftness by which Adam and Eve ﷺ rushed to cover themselves with the leaves of Paradise is a proof that modesty is an established factor in the instinctive nature of man. Therefore one has to care about it and preserve it, because it would lead to safeguarding one's fitrah (original nature) from any corruption, and because modesty is part of Faith, one would be safe from Satan's wicked inspirations.

Al-Hijab relates to *Al-Ghairah* (sense of honour)

Al-Hijab relates to the *Al-Ghairah* (sense of honour) which a straight human being is created with. It is an instinct which draws its strength from the spirit; while the freedom from any bond is an instinct that draws its strength from one's desire. Therefore, one entices *sufur* (unveiling), and the other evokes it.

[1] Surat Al-Araf, Verse 26.

of Allah?' He ﷺ replied: 'Because the people of the Book have killed him.'"[1]

What confirms the relation of veiling the face with extreme modesty is the *Hadith* reported by Umm Salamah ﷺ, who said: "Umm Sulaim came to the Prophet ﷺ and said: 'O Messenger of Allah! Verily, Allah does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (has a wet dream), is it essential for her to take a bath?' He ﷺ replied: 'Yes if she notices a discharge.' So she covered her face and said: 'O Messenger of Allah, does a woman get a nocturnal sexual discharge?' he ﷺ replied: 'Yes.'"[2]

To withhold modesty from one's life is a huge step to self destruction, because one then removes the character of Islam, and ventures in committing all kinds of sins, unaware of what is lawful and unlawful. There is a close relation between what Allah ﷻ commands to be covered and righteousness. They are both raiment (garments); one a raiment to wrap the heart and adorn it; while the other is a garment to cover the body and adorn it. The feeling of mindfulness of Allah ﷻ and modesty towards Him generates the feeling of aversion towards unveiling and nakedness.

[1] Recorded by Abu Dawud (3/5-6) in "Jihad", chapter: "The Merit of fighting the Romans (Christians) above other nations. The chain of authorities include Abdul Khabir whom Al-Bukhari thought was not an established narrator.

[2] Recorded by Al-Bukhari (130).

Allah ﷻ said:

﴿ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ﴾

(O children of Adam! We have bestowed raiment upon you to cover yourselves and as an adornment; and the raiment of righteousness, that is better.)[1]

The swiftness by which Adam and Eve ﷺ rushed to cover themselves with the leaves of Paradise is a proof that modesty is an established factor in the instinctive nature of man. Therefore one has to care about it and preserve it, because it would lead to safeguarding one's fitrah (original nature) from any corruption, and because modesty is part of Faith, one would be safe from Satan's wicked inspirations.

Al-Hijab relates to *Al-Ghairah* (sense of honour)

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[1] Surat Al-Araf, Verse 26.

The western civilisation leant towards the nature of *sufur*, and decided not to deny its related people to please themselves with women's unveiling and the mingling of men and women. Indeed, the European man spends time with other people's wives, in return of giving up his sense of honour, as his wives and daughters would be staying alone with other men.

The annihilation of one's sense of honour in the western civilisation has reached the extent of being regarded as a defect, despite the fact that man, by his nature, feels it is a virtue.

In the following lines, we shall give a detailed definition of *Al-Ghairah* and its virtue, and throw light on its close relation with the issue of protection of women and safeguarding their honour.

Among the effects of Islam's honouring of women is *Al-Gairah* which it planted in the minds of Muslims. What is meant by *Al-Ghairah* is that powerful feeling which urges man to protect his woman from any unlawful and disgraceful thing.

An-Nahhas said: "*Al-Ghairah* is that a man should protect his wife and other female relatives from other men to enter

upon them, or to be seen without the presence of a *mahram* (a husband or any other man she cannot marry)."[1]

Islam considers defending one's dignity and displaying *Al-Ghairah* for the honour of one's women as a *Jihad*, in which one can sacrifice his own self, and be rewarded the degree of a martyr in Paradise.

Sa'id bin Zayd ﷺ said: "The Prophet ﷺ said: 'He who is killed while protecting his property is a martyr, and he who is killed while defending his family, or his blood or his religion is a martyr."[2]

Islam regards *Al-Ghairah* as a principle character of Faith; so whoever has no sense of honour, has no faith (a defect in his faith). Therefore, the Prophet ﷺ was the most to have the earnest concern about his sense of honour in the *Ummah*.

Al-Mughirah bin Shu'bah ﷺ said: "Sa'd bin 'Ubada said: 'If I saw a man with my wife, I would strike him (behead him) with the blade of my sword.' This news reached Allah's Messenger who then said: 'You people are astonished at Sa'd's sense of *Ghairah* (self-respect)? By Allah, I have more *Ghairah* than he, and Allah has more *Ghairah* than I,

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[1] "Zād Al-Muslim" (5/158).

[2] Recorded by Tirmidhi (1418), (1421); Abu Dawud (4772), An-Nassai (7/115), Ibn Maajah (2580) and Ahmed (1628). Tirmidhi said: "Hadith Hasan Sahih."

and because of Allah's *Ghairah*, He has made unlawful shameful deeds and sins, done in open and in secret."[1]

Abu Hurayrah ﷺ related that the Prophet ﷺ said: "Allah has a sense of *Ghairah*, and the believer has a sense of *Ghairah*; but Allah's sense of *Ghairah* is provoked when a believer does something which He ﷻ has prohibited."[2]

The opposite of *Ghairah* is *Dhayata* in Arabic, meaning lack of sense of honour. A *Dhayut* is a cuckold, a man who approves of adultery in his family, or the one who works as a pimp. Al-Haythami described *Dhayut* as: "The one who enters men upon his women, so they see them." A painful punishment was set for such people, as defined in the following *Hadith*: Abdullah bin 'Umar ﷺ reported that the Prophet ﷺ said: "Three will not enter Paradise and Allah will not look at them on the Day of Rising: An undutiful child, a woman who assumes the manners of men, and a cuckold who agrees to his womenfolk's adultery."[3]

The sense of honour with regards to the sanctity of modesty is a principle aspect of the Arab character; it prevailed in pre-Islamic era and in Islam, because it is the characteristic of the pure human nature, and the nature of the free lofty-minded self.

[1] Recorded by Al-Bukhari (12/154-155) and Muslim (1499).
[2] Recorded by Al-Bukhari (9/281), Muslim (2761) and Tirmidhi (1168).
[3] Recorded by Tirmidhi(3655).

We have seen how this character was established in the minds of people in *Jahiliya*, by those who tasted the meanings of these virtues, and observe them in their lives. Wars were waged on for the sake of the sanctity of a woman, a protection to her dignity, and a response to her call for help. Indeed fighting erupted among Arab tribes, on the day of Fijar[1], because of some youth's mistreatment of a woman in 'Ukadh market. These youths surrounded a woman and admired her modesty so they asked her to unveil her face, but she refused; so they started to poke fun at her and ridicule her. She could not stand them, so she screamed for help, calling out for the people of the 'Amir tribe!

Banu 'Amir responded to her call, and fighting erupted between four tribes: Hawazin, 'Amir, Kinanah and the Quraish.

Examples of the Companions' sense of honour

'Umar bin Al-Khattab had extreme *Ghairah* for women. He was the one to suggest to the Messenger of Allah ﷺ that he cover his women, and the Qur'an agreed to his suggestion. Anas bin Malik ﷺ related that 'Umar bin Al-Khattab ﷺ said: "O Messenger of Allah! Good and bad people visit you! Perhaps you should ask the Mothers of the Believers to cover

[1] Wars erupted between four Arab tribes in 'Ukadh market in pre-Islamic era. It was called so because they violated the sanctity of the four holy months, and fought in them

themselves with veils?" So the Divine Verses of Al-Hijab were revealed.[1]

Jabir bin Abdullah ﷺ reported that the Prophet ﷺ said: "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaisa, Abu Talha's wife. I heard footsteps. I asked: 'Who is it?' Somebody said: 'It is Bilal.' Then I saw a palace and a lady sitting in its courtyard. I asked: 'For whom is this palace?' Somebody replied: 'It is for 'Umar.' I intended to enter it and see it, but I thought of your ('Umar's) *Ghairah* (and gave up the attempt).' 'Umar said: 'Let my parents be sacrificed for you[2], O Allah's Messenger! How dare I think of my *Ghairah* (self-respect) being offended by you?'"[3]

Abu As-Sa'ib , the servant of Hisham bin Zuhrah ﷺ said: "I entered upon Abu Sa'id Al-Khudri ﷺ and found he was praying, so I sat down waiting for him (to finish his prayer), but I heard a noise, and when I turned, I found a snake; so I jumped up to kill it; but he pointed to me to sit down. I sat down, and when he finished, he pointed to a house and said: 'Can you see that house?' I said: 'Yes' he said: 'A young man who was just married used to live there. When we went out with the Prophet ﷺ for the Battle of the Trench, the

[1] Recorded by Al-Bukhari (8/527).
[2] It is an Arabic expression which denotes tremedeous love for a person to the extent of sacrificing his dearest people for his sake.
[3] Recorded by Al-Bukhari (7/40) in "The Merits of the Companions" chapter: the merits of 'Umar bin Al-Khattab ﷺ, No. (3679) (3680).

young man used to ask permission from the Messenger of Allah ﷺ to let him go back to see his wife (because he was newly married). One day, he asked the Prophet ﷺ, and he ﷺ told him to take his weapon with him, lest the Jews of Banu Quraydah might attack him. The young man took his weapon and made his way home; but when he got near he saw his wife outside the house; he instinctively threw his weapon at her to stab her, because he was extremely overwhelmed by *Ghairah*. She said to him: 'Hold your weapon, and enter the house to see why I went out.' He entered the house and was confronted by a huge snake rolling on his bed. He attacked it with his weapon, and stabbed it, but it was a demon transformed into that snake; so as soon as it died, the *jinn* avenged it and killed the young man.' Abu Sa'id added: 'It was not known who died first: the snake or the young man.'" The Prophet ﷺ said: "These houses sometimes are visited by (a snake or a scorpion), so if you see one of them, give it an ultimatum of three days to leave. If it stays after three days, kill it because it can only be a *kafir* (a *kafir jinni* in the form of a snake)"[1]

Ali ﷺ said: "I was informed that your women crowd together with strangers in the markets; are you not ashamed of yourselves? Have you not got any sense of *ghairah?*[2] There is no good in the people who have no *ghairah.*[3]"

[1] Recorded by Muslim (14/234-235).
[2] See "al-Musnad" edited and authenticated by Ahmad Shakir (2-255)
[3] This addition is in "Al-Mughni" by Ibn Qudaama (7/27).

Al-Hafidh Ibn Kathir reported among the events that took place in 286A.H, the case of a woman who went to a judge – said to be Musa bin Ishaq Al-Ansari Al-Khatmi – claiming that her husband had denied her dowry which was around five hundred dinars. As she produced an evidence to support her claim, they said: 'We would like her to unveil her face to see if she really was his wife or not.' As they insisted on seeing her face, her husband intervened and said: 'Do not do it; she is truthful as to her claim' and so he approved of her claim just to keep his wife's face covered from other people's look. When she learnt of his reaction, she said: 'He is free from any obligation as to my dowry in this world and in the Hereafter.'[1]

Historians related among the good deeds of Al-Hajjaj bin Yusuf Ath-Thaqafi: that a Muslim woman was detained in India, and she yelled: 'Wa Hajjajah! (Help O Al-Hajjaj!)' When he was informed about her call, he replied: 'labbaiki (at your service)!' and spent seven million dirhams to save her.[2]

A dignified Muslim woman was detained by the Romans in 'Amuriyah, and sought help from the Caliph "Al-Mu'tasim Billah" in a shout (Wa Mu'tasimah!) which marked deeply

[1] "Al-Bidayah wa Nihayah" (11/81).
[2] "Mu'jam Al-Buldan" by Yaqut Al-Hamawi (8/381).

the history of his Caliphate. Once he received her shout, he cancelled his holiday and set off with his huge army, overwhelmed by *Ghairah* for the honour of that woman. They inflicted upon their enemy a terrible defeat, and invaded their strongholds, until they reached 'Amuriyah and destroyed its fortress to free the woman. Al-Mu'tasim then said to her: "Testify for me with your grandfather, the Prophet ﷺ that I came to your freedom."[1]

In the ninth century A.H. the Muslims were widely separated, and the Crusaders conquered parts of their lands, and wished to conquer Misr (Egypt). The then ruler of Egypt, a Fatimid called "Al-'Adid li Deen Allah" thought of seeking help from the ruler of Syria "Nur-e-Din Zinki", but how could he do that as the king of Syria did not recognise the Caliphate of the Fatimid in Egypt, but rather the 'Abbasi Caliphate in Baghdad, who were in a strong dispute with the Fatimids?

He found the answer in the woman and the *Ghairah* for her dignity, so he dispatched to Nur-Deen a letter seeking his help, accompanied with a sample of hair that belonged to women in his household in Cairo. It deeply affected Nur-Deen and his people, and stirred their sense of honour towards their fellow Muslim women in Egypt; so they

[1] "Subuhat Hawla Al-'Asr Al-'Abbasi" Dr. Mu'ayyyid Fadil Mulla Rashid p. 83.

prepared an army headed by Asad-u-Din Shirkuh and Yusuf bin Ayyub, Salah-u-Din Al-Ayyubi (Saladin).

Therefore, just with a sample of her hair, a woman produced an event that changed the course of history, and turned the events upside down, until the day of Hittin which purified the Holy Lands in Palestine from any disgrace, and subjected the defeated Crusaders to leave humiliated.[1]

The sense of honour that prevails in the Muslim society and elevates it to higher ranks in merit and purity, is confronted in the societies of the unbelievers, in east and west, with the life of cuckolding[2] and immorality that is common in their social behaviour. Indeed, such disgraceful conducts are not even approved by most male animals, as they would fight other male animals to protect and safeguard their females!

Here is a story to contemplate on: 'Amru bin Maymun Al-Awadi ﷺ said: "During the pre-Islamic period of ignorance, I saw a she-monkey surrounded by a number of monkeys. They were stoning it because it had committed illegal sexual intercourse. I too stoned it along with them."[3] Allah ﷻ has even endowed some animals, which have no intellect, with a

[1] "Madha 'Ani Al-Mar'ah" p. 25-26. Also refer to "Al-Bidayah wa Nihayah" (12/255).
[2] A cuckold is a man whose wife is adulterous often with his knowledge.
[3] Recorded by Al-Bukhari.

pure sense of honour that considers fornication as vile and disgraceful.

To have a sense of honour with regards to one's women is a symbol of correct Islam. Whoever lost it, among the Muslims, has rather lost it when he integrated in the society of nations who have no *Ghairah* for their women, and see no harm if their wives and daughters are in the company of other foreign men.[1]

The wide discord has gone even wider between us and the Europeans with regards to the sense of honour. Dr. Nur-e-Din 'Atar[2] said:

"Europe has never glorified chastity, nor safeguarded the purity of virginity. It suffices to say that in the ethical standard of their position to women, there is no term in their dictionary that expresses the safeguarding of women's honour, and righteousness in the instinctual conduct – a term like "*Al-'Ird*" in Arabic. This word which holds all the meanings of "instinctual" character, such as protecting the sanctity of a believer (man or woman) and having a sense of honour for him or her."[3]

[1] "Al-Fitan" by Al-Bayanuni, p. 213-214.
[2] A contemporary scholar of Hadith and Fiqh.
[3] "Madha 'Ani Al-Mar'ah" by Dr. NurDeen 'Atar, p. 22-23

The Europeans disregard these meanings and even condemn this sublime human nature. They use all means against it, and aim to take the dignified man down to the level of animals. Rafa'ah Tahtawi said in the magazine "Rawdat Al-Madaris" which he used to head as chief editor: "Among the merits of Islam, is the fact that Allah ﷻ has stored in the heart of every Muslim *Ghairah* for his women. He ﷻ commanded that the body of women should be concealed of the view of men. It is not lawful for a woman to uncover her body to other men (or her adornment to foreign men), and they (men), in turn, are not permitted to look at her. It is for this reason that Muslim women were always well safeguarded in their houses. It is also a custom for all Muslims that a man should not ask another man even about the well-being of one's wife; such act is considered by the Europeans as a sign of friendliness and politeness, because of their lack of sense of honour."[1]

Recapitulation

Al-Hijab, in its broad context, relates to the approved *Ghairah*; whereas unveiling of women, their mixing with foreign men, and their staying alone with them is unlawful in Islam. Most reasons of infatuation with women are caused by the absence of *Ghairah*.

[1] Reported by Dr. Ahmed Faraj in "Conspiracy against the Muslim Woman" p. 41.

If women observed the perfect degree of Al-Hijab and stayed in their homes; and had they ever needed to go out, they went out covering all their bodies from foreign men, such *fitan* (trials, infatuation with women, fornication, etc.) would not have taken place in our lives.

If we contemplate our real life, we would understand that the beginning of the *fitnah* is the unlawful look, as the poet says:

"A look, then a smile, then a greeting, then a conversation, followed by an appointment then a meeting!"

Therefore, if the Hijab covers the face of women, the *fitnah* would be extinguished from its source as there would be no direct look at the face.

We have previously explained that the pride of a man who loves his wife is part of the approved *Ghairah*. A man rejects the fact that others share with him the look at the face of his wife, besides the fact that the unlawful look in the face of a woman is considered as "fornication of the eye", as stated in the *Hadith* of the Prophet ﷺ.

Ali bin Abi Talib ؓ said: "Are you not ashamed of yourselves? Do you not have *Ghairah*, when one of you

leaves his wife walking with men; she looks at them and they look at her?"[1]

The scholar, Muhammad Al-Ameen Shankeeti said: "On the whole, a person with fair opinion knows that it is far from possible that the Divine Revelation authorises women to reveal the faces before foreign men; for the face remain the source of beauty; and so a look at the face of a young beautiful woman is a great incentive to stir the human instinct, create *fitnah*, and lead to what is unlawful."

[1] "Az-Zawajir" by Al-Haythami (2/46).

Chapter Two

Disgraces of Tabarruj (displaying beauty)

The literal meaning of *Tabarruj*

Tabarruj is when a woman reveals her beauty, by exposing her face and her adornment to men, and everything that arouses their lustful feelings, such as strutting in her walk, as long as it is not for her husband.[1]

The Islamic concept of Tabarruj

It is the exposition of a woman's beauty, and the disclosure of her adornment. It was also said that it is the strutting in a woman's walk.[2] It was also said that it is any adornment or beautification by which a woman intends to please foreign men. Even the scarf with which she covers her head, if it is selected from lustrous colours and attractive shapes for the

[1] From "Lisan Al-Arab" (a classic dictionary) (3/33), and "Al-Qamus Al-Muheet" (1/187), "Al-Mu'jam Al-Waseet" (1/46); and there will be – Allah Willing – more explanation about the term 'tabarruj' in this volume.
[2] "Tafsir Tabari" (22/4).

eyesight of onlookers, then it is considered as one aspect of *tabarruj* of pre-Islamic era.

We shall explain the disgraces of *tabarruj* and its dangers upon the religion and world:

First: *Tabarruj* is a disobedient act to Allah ﷻ and His Messenger ﷺ

Whoever disobeys Allah and His Messenger does not harm but himself, and does not harm Allah ﷻ in anything. The Prophet ﷺ said: "All my followers will enter Paradise except those who refuse. They said: 'O Messenger of Allah! Who will refuse?' He ﷺ said: 'Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it).'"[1]

You should know – may Allah ﷻ bless you – that every verse and *Hadith* contains a warning against disobeying Allah ﷻ; and it is suitable to highlight that disobeying the Messenger ﷺ is evidence in our subject, but we shall briefly mention the prohibition of committing the sin of *tabarruj*:

Abu Hariz, the servant of the Amir of the Faithful, Mu'awiyah ﷺ, said: "Mu'awiyah ﷺ addressed people in Hims, and mentioned in his sermon that the Prophet

[1] Recorded by Al-Bukhari (13/214).

prohibited seven things, which I inform you and prohibit you to do: wailing, wearing fur, drawing living objects, tabarruj, wearing panther skin, wearing gold and silk for men."[1]

Ibn Mas'ud ﷺ said that the Prophet ﷺ disliked ten characteristics, and mentioned among them: A woman exposing her adornment not in the right place (unlawfully)".[2] As-Suyuti said: "Exposing adornment: i.e. revealing it to foreign men which is unlawful, as it is expressed (not in the right place)."

Second: *Tabarruj* is a major sin

Umaymah, daughter of Ruqayqah, swore allegiance to the Prophet ﷺ who then said to her: "I accept your allegiance on the condition that you do not worship anything besides Allah ﷻ, do not steal, do not fornicate, do not kill your child, do not slander or bring false accusation, do no wail, and do not display your beauty as it was previously displayed in the Times of Ignorance."[3]

You see how the Prophet ﷺ compared *tabarruj* in the manner of the pre-Islamic era with the destructive major sins.

[1] Recorded by Ahmed (4/101).
[2] Recorded by An-Nassai (8/141).
[3] Recorded by Imam Ahmed (2/196). The great scholar, Ahmed Shakir, said: "Its chain of authorities is authentic" and said that the Hadith was also mentioned by Ibn Kathir in his "Tafsir" (8/327-328), and referred its transmission to Tirmidhi, An-Nassai and Ibn Maajah.

Third: *Tabarruj* brings the Curse of Allah ﷻ and causes the expulsion from His Mercy

Abdullah bin 'Amru ﷺ reported that the Prophet ﷺ said: "There will be in later time in my Ummah, women who would be naked in spite of their being dressed. Invoke the Curse of Allah upon them, for they are cursed."[1]

Abdullah bin 'Amru bin Al'-As ﷺ reported that the Prophet ﷺ said: "There will in the last of my Ummah men who ride on saddles in the image of real men; they stop at the doors of mosques, and their women are naked in spite of them wearing clothes. Invoke the Curse of Allah upon them; for they are cursed. If a nation comes after you, your women would serve their women, in the same manner, women of previous nations serve you."[2]

[1] Transmitted by Tabarani in "Al-M'jam Sagheer" p.232, and was authenticated by Al-Albani in "Al-Hijab" p.56. Suyuti reported that Ibn Abdul Barr said: "The Prophet ﷺ meant those women who wear light clothes which shape their form, and do not cover well their bodies. They are wearing clothes, but, in reality, they are naked." (from "Tanweer Al-Hawalik" 3/103)

[2] Recorded by Ahmed (7083). The scholar Ahmed Shakir said that its chain of authorities was good.

Tabarruj is one of the characteristics of people of the Hell-Fire

Abu Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and made their husbands incline towards it. Their heads would be like the humps of the camels. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such distance."[1]

'Amarah bin Khuzaymah said: "When we set out with 'Amr bin Al'As ﷺ for Hajj or '*Umrah*, we passed by a woman wearing new clothes, rings, and stretching her hand on the sedan chair of her camel. 'Amru said: 'We were once with the Prophet ﷺ in these mountainous area and he ﷺ said: 'Can you see something?' we said: 'We see ravens, and among them, one with some whiteness on its wings, and its beak

[1] Recorded by Muslim (2128). An-Nawawi explained the Hadith by providing many possible interpretations: "It was said: 'dressed', i.e. with the blessings of Allah; 'naked' ungrateful. And it was said: 'dressed to cover some part of their bodies, but reveal the other parts to display their beauty. And it was said: 'dressed with a garment of fine fabric, which describes the colour of their body,' and this is the selected interpretation. 'Inclined' i.e. away from obeying Allah ﷻ, and teaching others their evil deed. And it was said: they walk strutting their body, combing their hair in the manner of prostitutes.'

and feet are red.' So he ﷺ said: 'Women shall not enter Paradise[1], except some who are like this raven among other ravens."[2]

Fifth: *Tabarruj* brings a sign of darkness on the Day of Resurrection

Imam Tirmidhi said: "Narrated 'Ali bin Khashram, from 'Isa bin Yunus, from Musa bin Ubaidah, from Ayyub bin Khalid, from Maymunah bint Sa'd – and she was a female servant of the Prophet ﷺ – who said: 'The Messenger of Allah ﷺ said: 'The example of a woman who struts herself, displaying her beauty outside her house, is like a darkness on the Day of Resurrection; she will have no light.'[3]

Sixth: *Tabarruj* is a sign of hypocrisy

[1] There is reference in this Hadith to the minority of women who will enter Paradise, because this type of raven is few. A similar Hadith was said by the Prophet ﷺ in the Sermon of the Eclipse, when he ﷺ said: 'Allah ﷻ made me look in Hell, and I saw most of its denizens are women.'(Bukhari and Muslim); Usamah bin Zayd reported that the Prophet ﷺ said: 'I stood at the door of Hell to see most of the people entering were women.'(Bukhari and Muslim). 'Imran bin Husayn reported that the Prophet ﷺ said: 'Among the inmates of Paradise, women form a minority.' (Muslim).

[2] Recorded by Ahmed (4/197, 205), A-Hakim (4/602). Al-Albani said that Abu Ya'la, Ibn 'Asakir and Ibn Qutaybah also transmitted this Hadith

[3] Tirmidhi in his "Sunan" (1167) book of "Rida"", chapter: "The traditions regarding aversion of women going out displaying their beauty" he said: 'We know this Hadith only from Musa bin 'Ubaydah, who is weak with regards to his memorising of hadiths, but he is trustworthy.' He was considered as weak by Al-Albani, in "The Weak Series" (No. 1800).

Abu Adhinah Sadafi ﷺ reported that the Prophet ﷺ said: "The best among your women are the fertile and friendly, the pleasant and the beneficent, if they fear Allah ﷻ. The worst among your women are the ones who display their beauty and strut their bodies outside; they are the hypocrites. Only few among them will enter Paradise (their number is compared to that of the raven with whiteness on its wings!)[1]

Seventh: *Tabarruj* is an act of obscenity

A woman should conceal her body, and revealing it is an obscene and vile act. Allah ﷻ said:

﴿ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

(And when they commit an evil deed, they say: "We found our fathers doing it, and Allah has commanded it on us." Say: "Nay, Allah never commands evil deed. Do you say of Allah what you do not know?)[2]

It is the devil who enjoins this obscenity:

﴿ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ﴾

[1] Recorded by Al-Bayhaqi (7/82). Abu Nu'aym transmitted this Hadith, on the authority of Ibn Mas'ud ﷺ (8/376).

[2] Surat Al-A'raf, Verse 28.

and feet are red.' So he ﷺ said: 'Women shall not enter Paradise[1], except some who are like this raven among other ravens."[2]

Fifth: *Tabarruj* brings a sign of darkness on the Day of Resurrection

Imam Tirmidhi said: "Narrated 'Ali bin Khashram, from 'Isa bin Yunus, from Musa bin Ubaidah, from Ayyub bin Khalid, from Maymunah bint Sa'd – and she was a female servant of the Prophet ﷺ – who said: 'The Messenger of Allah ﷺ said: 'The example of a woman who struts herself, displaying her beauty outside her house, is like a darkness on the Day of Resurrection; she will have no light.'[3]

Sixth: *Tabarruj* is a sign of hypocrisy

[1] There is reference in this Hadith to the minority of women who will enter Paradise, because this type of raven is few. A similar Hadith was said by the Prophet ﷺ in the Sermon of the Eclipse, when he ﷺ said: 'Allah ﷻ made me look in Hell, and I saw most of its denizens are women.'(Bukhari and Muslim); Usamah bin Zayd reported that the Prophet ﷺ said: 'I stood at the door of Hell to see most of the people entering were women.'(Bukhari and Muslim). 'Imran bin Husayn reported that the Prophet ﷺ said: 'Among the inmates of Paradise, women form a minority.' (Muslim).

[2] Recorded by Ahmed (4/197, 205), A-Hakim (4/602). Al-Albani said that Abu Ya'la, Ibn 'Asakir and Ibn Qutaybah also transmitted this Hadith

[3] Tirmidhi in his "Sunan" (1167) book of "Rida'", chapter: "The traditions regarding aversion of women going out displaying their beauty" he said: 'We know this Hadith only from Musa bin 'Ubaydah, who is weak with regards to his memorising of hadiths, but he is trustworthy.' He was considered as weak by Al-Albani, in "The Weak Series" (No. 1800).

Abu Adhinah Sadafi ﷺ reported that the Prophet ﷺ said: "The best among your women are the fertile and friendly, the pleasant and the beneficent, if they fear Allah ﷻ. The worst among your women are the ones who display their beauty and strut their bodies outside; they are the hypocrites. Only few among them will enter Paradise (their number is compared to that of the raven with whiteness on its wings!)[1]

Seventh: *Tabarruj* is an act of obscenity

A woman should conceal her body, and revealing it is an obscene and vile act. Allah ﷻ said:

﴿ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

(And when they commit an evil deed, they say: "We found our fathers doing it, and Allah has commanded it on us." Say: "Nay, Allah never commands evil deed. Do you say of Allah what you do not know?)[2]

It is the devil who enjoins this obscenity:

﴿ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ﴾

[1] Recorded by Al-Bayhaqi (7/82). Abu Nu'aym transmitted this Hadith, on the authority of Ibn Mas'ud ﷺ (8/376).

[2] Surat Al-A'raf, Verse 28.

﴿Satan threatens you with poverty and orders you to commit evil deeds﴾[1]

The woman who goes out displaying her beauty is like a harmful germ, which spreads obscenity and immorality in the Muslim society; Allah ﷻ said:

﴿ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿People, who love to see filth spread among those who believe, will have a painful punishment in this world and in the Hereafter. Allah knows and you do not know.﴾[2]

Abu Musa Al-Ash'ari ﷺ reported that the Prophet ﷺ said: "When a woman applies perfume and then goes about in an assembly, she is like such and such, i.e. adulteress; and every eye is lustful."

Eight: *Tabarruj* is an act of impudence and dishonouring

'Aishah ﷺ reported that the Prophet ﷺ said: "If a woman takes off her clothes in a place other than her house, she tears the veil between her and Allah ﷻ."[3]

[1] Surat Al-Baqarah, Verse 268.
[2] Surat An-Nur, Verse 19.
[3] Recorded by Imam Ahmed (6/199, 267), Al-Hakim (4/288) and Ibn Maajah (3812).

Fudalah bin 'Ubayd ﷺ reported that the Prophet ﷺ said: "Three people who should not be asked about are: a man who separated from *Al-Jama'ah* (the group of Muslims), disobeys his Imam (ruler) and died in that state (as disobedient); a female or a male slave who runs away from his or her master, and died; and a woman whom her husband goes away, but provides her with everything to suffice her in her life, yet she goes out displaying her beauty (after him). Do not ask about these three types."[1]

Ninth: *Tabaruj* is a devilish practice

The battle against the Devil is a serious, harmful and ongoing conflict, because he is a stubborn enemy who insists on following man in any situation, coming to him from any angle, as described by Allah ﷻ:

﴿ قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

﴿Iblis said: "Because You have sent me astray, surely, I will lie in wait against them on Your Straight Path. Then, I

[1] Recorded by Al-Bukhari, in "Al-Adab Al-Mufrad" (590), Ibn Hibban (50), Al-Hakim (1/119), Ahmed (6/19), Ibn Abu 'Asim in "Sunnah" (89). It is about the unfaithful wife who needed the absence of her husband to display her beauty outside. So what can we say about today's women who do not need that to go out showing their charm; they rather commit more obscene acts in front of their husbands, who even give them their blessings to do so!

will come to them from before them and behind them, from their right and from their left, and you will not find most of them as thankful.﴾[1]

There is no safeguarding of the Children of Adam from Satan, except in observing mindfulness of Allah ﷻ, good faith and constant remembrance of Allah ﷻ. Also one should restrain oneself from self-desires, and subject one's desire only to the right guidance of Allah ﷻ.

When we review the incident that took place between Adam ﷺ and his enemy Iblis, we see that shyness regarding nakedness is established in the instinctive nature of human beings; for Allah ﷻ said:

﴿ فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا﴾

﴿*Then Satan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts.*﴾[2]

﴿ فَدَلَّاهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ﴾

﴿*So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their*

[1] Surat Al-A'raf, Verses 16-17.
[2] Surat Al-A'raf, Verse 20.

shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise.﴾[1]

﴿ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ﴾

﴿*Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise.*﴾[2]

Adam forgot and committed a mistake, but asked forgiveness and Allah ﷻ accepted his repentance and forgave him. Thus, the matter of the First Sin ended, and only that experience was left for the children of Adam in their long conflict against Satan, who usually comes to them in their weaker moments to whisper to them and deceive them, until they respond to him and commit the unlawful.

The story of Adam and Eve ﷺ shows the keenness of the enemy of Allah, Satan, to make humans uncover their private parts, and spread immorality, which is one of his intended objectives. So, Allah ﷻ warned us mainly against such *fitnah*, saying:

[1] Surat Al-A'raf, Verse 22.
[2] Surat Ta-Ha, Verse 121.

﴿ يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۗ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴾

﴿O Children of Adam! Let not Satan deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his soldiers see you from where you cannot see them. Verily, We made the devils helpers of those who do not believe.﴾[1]

Therefore, Satan is the leader of those who call for women to uncover their bodies, and the founder of the call to display their beauty (*tabarruj*) in its diverse levels. He is the prime leader of the devils, among *jinn* and humans, to call for the "liberation" of women from the restraints of modesty and protection.

It is for this reason that Allah ﷻ said:

إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ ﴿٦﴾

﴿Surely, Satan is an enemy to you, so take him as an enemy. He only invites his followers that they may become the dwellers of the blazing Fire﴾[2]

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[1] Surat Al-A'raf, Verse 27.

[2] Surat Fatir, Verse 6.

Tenth: *Tabarruj* is one of the practices of the Jews and Christians

﴿ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴾

﴿And they strive to make mischief on the earth and Allah does not like the mischief- makers.﴾[1]

Planners of the world Zionist state, which wants to dominate the whole world, have agreed in the "Zionist Protocols" that one of the means to control what they call the "Goyim[2]" or the "nationalists" is to attack morality, and to wreck the family system with any means possible. They have discovered that the causes to destruct the family centre on every aspect of vice attraction and the arousal of sexual desires. So, they began producing filthy movies which are distributed around the world by Zionist film companies, and designing indecent clothes, which are also produced by Zionist fashion firms, along with magazines and books, etc. The Jews are masters in this field, of which they are notorious in every time and place.

Our Prophet ﷺ warned us first to beware of the test of women, as he ﷺ said: "After me, I have not left any affliction more harmful to men than women" then he ﷺ emphasised that the test of women was the first trial for Children of

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[1] Surat Al-Ma'idah, Verse 64.

[2] Non-Jews. It's a plural form of Goy.

Israel; he ﷺ said: "The world is sweet and green (alluring) and verily Allah is going to install you as vicegerent in it in order to see how you act. So avoid the allurement of women: verily, the first trail of the people of Isra'il was caused by women." Allah ﷻ had legislated for them (women of Bani Isra'il) to conceal themselves (as well), and commanded them to safeguard themselves, but they said: "We heard and we disobeyed", and this was the custom of the nation which earned the anger of Allah ﷻ.

The Prophet ﷺ has explained a side of the trial of women from Children of Israel, and their insistence in the use of tricks to spread *fitnah* (immorality), in a *Hadith* reported by Abu Sa'id Al-Khudri ﷺ that he ﷺ said: "There was a woman from Children of Israel who was short and used to walk behind two tall women. She put two wooden-heeled shoes, a golden ring, covered with musk, which is the most pleasing perfume and she passed between the two women. They did not recognise her; then she pointed with her hand like this..."[1]

Jewish books related that Allah ﷻ had punished Jewish women for displaying their beauty, as quoted from Ushuaia Chapter Three[2]: "Verily, God will punish Zionist women for

[1] Recorded by Imam Ahmed in his Musnad (3/40, 46, 68), and An-Nassai, in the part of "Fornication" (8/151) and (8/190). It was also authenticated by Al-Albani in "Sahih Al-Jami' As-Saghir" (4/159), number 4340.
[2] From the Bible, the King James version.

displaying their charms, and showing off with their anklets. He will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon; the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils."

Jewish and Christian women who lived among Muslims used to observe *tabarruj*. Sa'id bin Abi Al-Hasan said to his brother, Al-Hasan Al-Basri: "Jewish and Christian women reveal their upper chest and heads; so turn your eyes away from them."[1]

Allah ﷻ said:

﴿Say to the believing men that they should lower their eyes and guard their private parts.﴾

The weakness of the Ummah is an ailment, and *tabarruj* is one of its causes:

The trial of *tabarruj* remained a constant test to emerge throughout the Islamic history, yet it spread only when the *ummah* was at its weakest point; such as during the military

[1] "Fath al-Bari (11/7)

invasions of the crusaders (The French and the British)[1]. Another example was the "intellectual invasion" from inside at the hands of the enemies of our Islamic nation, such as "Ataturk", "Jamal Abdul-Naser", "Sadat" and all the tyrants among politicians and so-called "intellectuals".[2]

People of the Book, especially the Jews still encourage immorality and *tabarruj* in their women. The Jews of "Dounma" were the first to try the removal of Hijab in the Islamic states (non-Arab). Their example was set in "Salonica"[3], the centre of their gathering in 1914, during a night celebration, when they invited some Jewish women, with Islamic names, who then started to tear up their Hijab on the theatre stage, in front of the audience. However, such a show was prohibited by the government in order not to stir up the feelings of the Muslims.

Christian and Zionist hands were discretely directing many of their agents and sometimes in the open:

The two theologian priests, "Dunlop" and "Cromer" opposed Islam continuously under the cover of the British colonisation of Egypt.

[1] Refer to the First Volume.

[2] We have talked enough about this subject in the First Volume: "The Conflict between Hijab and Sufur".

[3] A city in Greece, which was then under control of the Ottoman Caliphate.

Mirqas Fahmi, the Coptic, called publicly to annihilate the Islamic Hijab.

The Duke Darker attacked the Hijab.

Princess Nazli supported the call for *sufur* (unveiling), and ended the chapters of conspiracy by committing apostasy from Islam.

Georgi Nicola Baz produced a book supporting the call to *sufur*, which was approved by Qasim Amin.

Lewis 'Awad urged for *tabarruj* and rebellion against the restrictions of the Islamic religion.

This black list exists in every time and place, for Allah ﷻ said:

﴿ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

(They (the disbelievers, the Jews, the Christians) want to extinguish Allah's Light with their mouths, but Allah will not allow except that His Light should be perfected even though the disbelievers hate it)[1]

[1] Surat Tawba, Verse 32.

The Prophet ﷺ has warned against assuming the manners of the polytheists, especially in the field of women; yet the majority of Muslims disregarded his warning, and so his prophecy was realized; for he ﷺ said: "The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and inch by inch." It was said: "O Messenger of Allah! Do you mean by those nations, the Jews and the Christians?" he ﷺ said: "Who can it be other than they?"[1]

Those who copy the deeds of the Jews and the Christians, and disobeyed Allah ﷻ and His Messenger ﷺ resemble the Jews who earned Allah's Anger; those who met the Command of Allah ﷻ with their statement: "We hear but we disobey". They are indeed far from the path of the women believers who say once they receive the Command of Allah: "We hear and we obey". Allah ﷻ said:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴾

(And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination)[2]

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[1] Recorded by Al-Bukhari, on the authority of Abu Hurayrah ﷺ.
[2] Surat An-Nisa', Verse 115.

Eleventh: *Tabarruj* is an evil aspect of *Jahiliyah*

Allah ﷻ said:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ﴾

(Stay in your houses, and do not display your beauty as it was previously displayed in the Time of Ignorance)[1]

The Prophet ﷺ described the call to *Jahiliyah* as evil and wicked, and ordered us to dismiss it. He is described by Allah ﷻ as the Messenger who

﴿ يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ ﴾

(allows them as lawful all good, and prohibits them as unlawful all evil)[2]

The Prophet ﷺ dismissed anyone who calls to the manners of *Jahiliyah*; he ﷺ said: "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the days of ignorance is not one of us."[3]

Ibn 'Abbas ﷺ reported that the Prophet ﷺ said: "The most hated persons to Allah are three: (1) A person who deviates

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[1] Surat Al-Ahzab, Verse 33.
[2] Surat Al-A'raf, Verse 157.
[3] Recorded by Al-Bukhari, on the authority of Ibn Mas'ud ﷺ (3/133); Muslim (103)

from the right conduct, i.e. an evil doer in the Haram (sanctuaries of Makkah and Madinah), (2) a person who seeks that the traditions of the pre-Islamic period of Ignorance should remain in Islam, (3) and a person who seeks to shed somebody's blood without any right."[1]

Al-Hafidh bin Hajar said: "The traditions of the days of Ignorance cover all the practices of people of *Jahiliyah*."

The call to the manners of *Jahiliyah* includes *tabarruj* of the *Jahiliyah*; they are both evil, and were prohibited by the Prophet ﷺ, who said: "What is wrong with the people as they are calling this call of the period of ignorance? Give it up, for it is an evil call."[2] Therefore, we should say: "Give up *tabarruj*, for it is evil" and discard it where the Messenger of Allah ﷺ had placed it, when he said: "Beware! Every object of pride of the pre-Islamic times has been put under my feet". So, it is not lawful for any Muslim woman, in any condition, to raise what the Messenger of Allah ﷺ has cast off, or glorify what he ﷺ despised of the aspect of *Jahiliyah*; whether it is usury of *Jahiliyah*, or *tabarruj* of *Jahiliyah*, or call of *Jahiliyah*, or rule of *Jahiliyah*, or opinion of *Jahiliyah*, or practice of *Jahiliyah*.

[1] recorded by Al-Bukhari (12/210).

[2] Recorded y Al-Bukhari, on the authority of Jabir bin Abdullah ﷺ.

Twelfth: *Tabarruj* is a sign of decadence, backwardness and decline (of civilisation)

The sound *fitrah*[1] rejects the uncovering of one's body and one's mentality. It opposes those who endeavour to make women uncover their bodies, and make people in general renounce righteousness from their minds and give up decency and shamefulness from Allah ﷻ and from people on the whole.

Those who let loose their pens, tongues, and media, in all its evil means and methods, are the ones who want to deprive mankind from the characteristics of his *fitrah*, the characteristics of his humanness, with which he is distinguished from animals.[2]

Allah ﷻ said:

﴿ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴾

(And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with lawful good things, and have preferred them above many of those whom We have created with a marked preferment.)[3]

[1] First uncorrupted nature induced in Man.

[2] "Clothing and Adornment in Islamic Shari'ah" p.16-17.

[3] Surat Al-Isra', verse 70.

Nakedness is an animal instinctual nature, and animals remain bare since their creation. Their status does not change, in contrary to man whom it is right to describe as "a covered animal". Man does not lean to this animalistic nature, except if he declines to a level that is lower to that of man.

Perceiving nakedness and bareness as a sign of beauty is definitely a degeneration of the human taste, and a clear warning of the spreading of backwardness in human society.

Even those who brag about the alleged progress, say that man has started his life in the manner of animals, wholly naked, except his hair; then he decided to cover his body with leaves from trees, then with animal skin, and then he began to rise in the levels of civilisation, until he discovered the needle. He created a means of knitting, and completed the covering of his body.

Therefore, the tendency to cover the body was the product of civilised progress. Any addition in this progress led to strengthening decency; so any defect in the perfection of cover is a regression.

The proof is that backward people in African jungles are naked, but when Islamic civilisation lights up these areas, the first aspect of this civilisation would be to cover the naked, save them from backwardness, and raise them to the level of

"Civilisation" in its Islamic context, which aims to preserve the characteristics of man.

Shaikh Mustafa Sabri[1], may Allah's mercy be upon him, said: "There is no disagreement that *sufur* is a first step in the life of man, and concealment came upon him after he turned into a perfect entity with religious or ethical standards, which prevented him from all aspects of anarchy, and became a standing block (of respect) between the two sexes."[2]

Thirteenth: *Tabarruj* is a widespread evil

Whoever examines the texts in the Qur'an and the *Sunnah*, and the examples in history, becomes convinced of the evil of *tabarruj* and its harm upon one's religion and world, especially if it is joined by unrestrained mingling of men and women.

Among the evil consequences:

- Women who observe *tabarruj* compete with each other to display their charm to attract other people's attention, which makes women a despicable product, exposed to whoever wants to look at.

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[1] Mustafa Sabri was one of the top Ottoman scholars in the 20th century. He served as a *shaikhulislam* (Highest religious authority) in the Ottoman State. He died in 1954 in Egypt.

[2] "My Opinion Regarding Women" p. 24-25.

- Reluctance towards marriage, spreading of immorality, and dominance of sexual desires.
- The lack of sense of honour and decency.
- Excess in crimes.
- Corruption of men's morals, especially the young adolescents, and inciting them to commit illegal deeds in all its diversity.
- Destruction of family links, lack of trust between its members, and spreading of divorce.
- Trading with women as a means of publicity or distraction in commercial fields.
- Abusing women, and declaring their bad intentions, the fact which exposes them to harm from evil and foolish people.
- The spreading of diseases. The Prophet ﷺ said: "Illegal sexual intercourse does not appear to be common in certain people, until they declare it, and so will be spread among them plague and diseases which never befell people before them."[1]
- Making the sin of fornication of the eye becomes easy The Prophet ﷺ said: "The fornication of the eyes is gazing (at a woman's body), making it difficult (to lower one's eyes) to obey Allah ﷻ.

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[1] Part of a long Hadith recorded by Ibn Maajah (4019) on the authority of Ibn 'Umar ؓ; and Abu Nu'aim in "Al-Hilyah" (8/333-334) Al-Hakim (4/540) and said its chain of authority was good.

- Vindication of the general punishments (from Allah ﷻ) which are more damaging than earthquakes and natural disasters. Allah ﷻ said:

﴿ وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴾

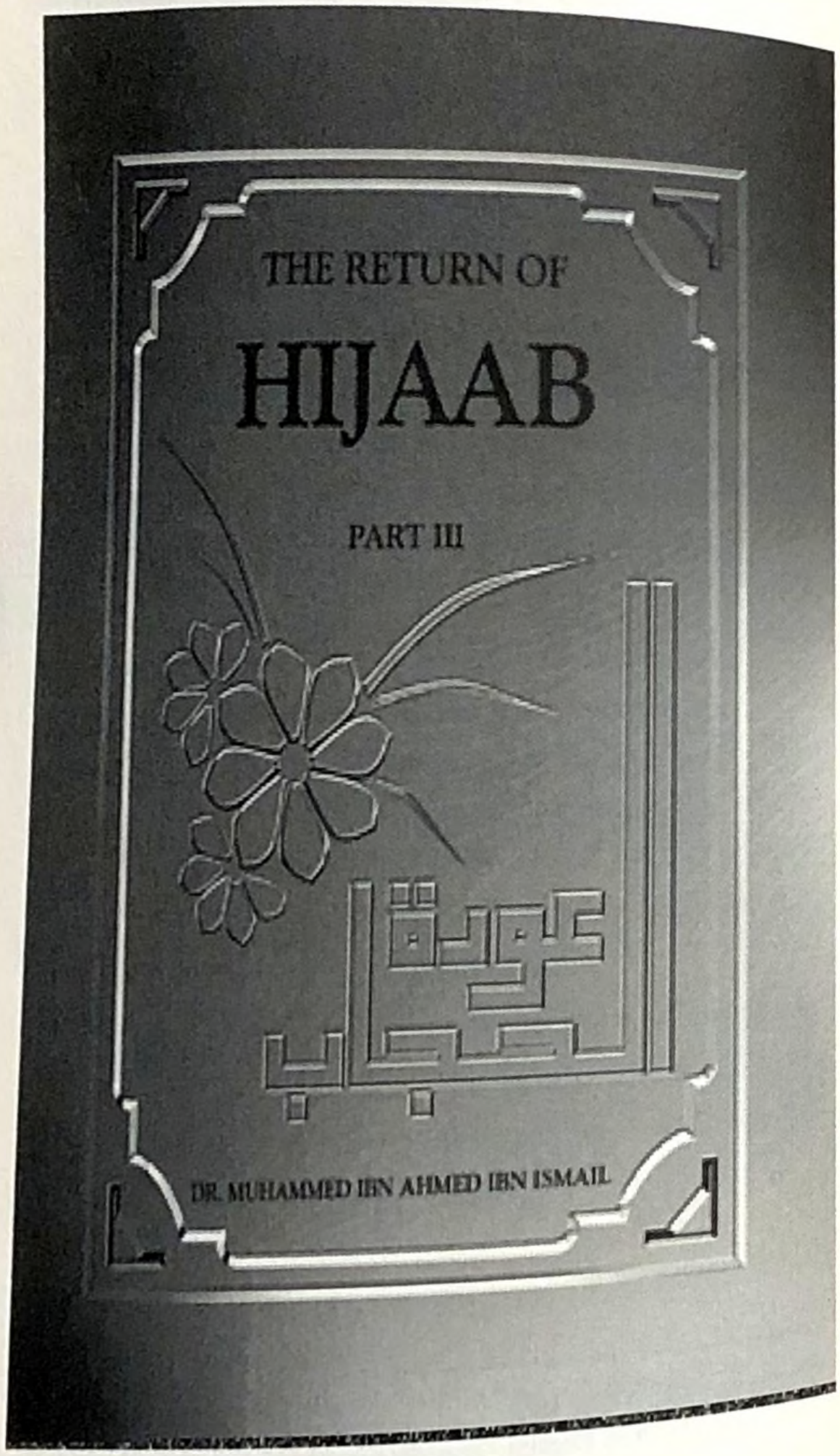
(And when We decide to destroy a town, We first send a definite order to those among them who lead a life of luxury. Then they transgress therein, and thus the word of torment is justified against it. Then We destroy it with complete destruction.)[1]

Abu Bakr ؓ reported that the Prophet ﷺ said: "If acts of disobedience are done among any people and do not change them, even though they are able to do so, Allah will punish them all."[2]

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[1] Surat Al-Isra', Verse 16.

[2] Recorded by Abu Dawud, Tirmidhi, Ibn Maajah and Imam Ahmed (1/5, 7).



PART FOUR

Chapter One:

The conditions of legal Hijab

Chapter Two:

Where do we stand with regards to legal Hijab?

Chapter One:

The conditions of legal Hijab:

If we examine the Qur'anic Verses, and the *Sunnah* of the Prophet ﷺ, we come to the conclusion that if a woman wants to go outside her house, it is an obligation on her not to display any of her adornment (beauty); she should cover all her body with any type of clothing, as long as it meets the following conditions:

First: **to contain and encircle the woman's entire body.**

Second: **it should not be an adornment in itself.**

Third: **it should be thick and close in texture, not revealing.**

Fourth: **it should be loose, not tight.**

Fifth: **it should not be perfumed.**

Sixth: **it should not be similar to that of men.**

Seventh: **it should not be similar to that of female disbelievers.**

Eight: **it should not be a garment of fame.**

First condition: It should contain and encircle all the body of a woman:

This is the subject of the research in this volume, so we shall set, in details, its evidences from the Qur'an and the *Sunnah* in the Fifth Part – inshallah. We will also discuss the suspicions which were raised as evidences by the opponents, and reply to them in the Sixth Part inshallah.

Second condition: It should not be an adornment in itself

Among the evidence of this condition: Allah ﷻ said:

﴿ وَلَا يُبْدِينَ زِينَتَهُنَّ﴾

(They should not display their adornment.)[1]

because in its general meaning, it includes the visible garment if it was adorned to attract men's attention. This is supported by the verse:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾

(Stay in your houses, and do not display your beauty as it was previously displayed in the Time of Ignorance.)[2]

[1] Surat A-Nur, Verse 31.
[2] Surat Al-Ahzab, Verse 33.

The Prophet ﷺ said: "Three people who should not be asked about are: a man who separated from *Al-Jama'ah* (the group of Muslims), disobeys his Imam (ruler) and died in that state (as disobedient); a female or a male slave who run away from his or her master, and died; and a woman whom her husband goes away, but provides her with everything to suffice her in her life, yet she goes out displaying her beauty (after him). Do not ask about these three types."[1]

And "*Tabarruj* is when a woman reveals her beauty, by exposing her face and her adornment to men, and everything that arouses their lustful feelings."[2]

Sheikh Al-Albani said: "The intended meaning from the word "*jilbab*"[3] is to cover the adornment of a woman; so it is not logical to believe that "*jilbab*" can itself be an adornment."

Islam has strongly warned against *tabarruj* to the extent that it compared it to polytheism, fornication, and stealing, among other unlawful deeds. This was manifested when the

[1] Recorded by Al-Bukhari, in "Al-Adab Al-Mufrad" (590), Ibn Hibban (50), Al-Hakim (1/119), Ahmed (6/19), Ibn Abu 'Asim in "Sunnah" (89). It is about the unfaithful wife who needed the absence of her husband to display her beauty outside. So what can we say about today's women who do not need that to go out showing their charm; they rather commit more obscene acts I front of their husbands, who even give them their blessings to do so!
[2] Refer to the literal meaning of "Tabarruj"
[3] Mentioned in Surat Al-Ahzab, Verse 59, which means a long wide gown.

Prophet ﷺ accepted the oath of allegiance of women, on condition that they did not do such deeds; Abdullah bin 'Amru ﷺ reported that the Prophet ﷺ said to Umaymah: "I accept your allegiance on the condition that you do not worship anything besides Allah ﷻ, do not steal, do not fornicate, do not kill your child, do not slander or bring false accusation, do no wail, and do not display your beauty as it was previously displayed in the Times of Ignorance."[1]

Third condition: It should be thick and close in texture, not revealing.

The garment should be thick, because concealment can only be achieved through thickness of its fabric. Whereas transparent clothing adds to women's adornment and *fitnah*; and the Prophet ﷺ said: "There will be women, in my *ummah*, who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the odour of Paradise, although its fragrance can be perceived from such and such distance (from great distance)."[2]

[1] Recorded by Imam Ahmed (2/196). The great scholar, Ahmed Shakir, said: "Its chain of authorities is authentic" and said that the Hadith was also mentioned by Ibn Kathir in his "Tafsir" (8/327-328), and referred its transmission to Tirmidhi, An-Nassai and Ibn Maajah.

[2] Recorded by Muslim (2128), "Paradise", Chapter: "Oppressors enter Hell. The Weak enter Paradise"

Ibn Abdul-Barr said: "The Prophet ﷺ meant those women who wear thin clothes which shape their body and not cover it; they dress, but in reality they are naked."[1]

Dihya Al-Kalbi ﷺ said: "The Messenger of Allah ﷺ was brought some pieces of fine Egyptian linen and he gave me one and said: 'Divide it into two; cut one of the pieces into a shirt and give the other to your wife for veil.' Then when he ﷺ turned away, he ﷺ said: 'And order your wife to wear a garment below it and not show her figure.'"[2]

Umm 'Alqamah bin Abi 'Alqamah said: "Hafsa bint Abdu-Rahman visited 'Aishah, the wife of the Prophet ﷺ and Hafsa was wearing a long thin head scarf, 'Aishah ﷺ tore it in two and said to her: 'Don't you learn what Allah ﷻ revealed in Surat An-Nur?' then she dressed her with a thick *khimar*."[3]

Hisham bin 'Urwah reported that Al-Mundhir bin Az-Zubair came from Iraq and dispatched some thin fabric to Asma' bint Abi Bakr ﷺ, when she lost her eyesight. Asma' felt it with her hands and said with displeasure: "Take it back to him." It grieved him, and so he said: "It is not a revealing

[1] "Tanweer Al-Hawalik" (3/103).

[2] Recorded by Abu Dawud (4/64) No. 4116; Al-Bayhaqi (2/234).

[3] Recorded by Malik (3/103), Ibn Sa'd (8/49-50), Al-Bayhaqi (2/235).

fabric." She said: "If it does not reveal, it shapes the body of the woman."[1]

Abdullah bin Abi Salamah reported that 'Umar bin Al-Khattab ﷺ offered a particular clothing to people and said: "Do not let your women wrap themselves with it." A man said: "O Amir of the Faithful, I have dressed my wife with it; she walked around in the house, and I could not see it revealing." So 'Umar ﷺ said: "If it is not revealing, it shapes the form of the woman."[2]

Al-Albani said: "It is clear from this narration and the previous one that if a dress reveals or shapes the form of women, it becomes unlawful to dress with, and that the one which reveals is even worse than the one which shapes the body. Therefore, 'Aishah ﷺ said: "The *Khimar* is that which conceals the skin and the hair."[3]

It is for this reason that the scholars said: "It is an obligation to conceal the body with a garment that does not describe the colour of the skin."[4]

[1] Recorded by Ibn Sa'd (8/184), Al-Albani said its chain of authority is authentic.
[2] Recorded by Al-Bayhaqi in "as-Sunan" (2/234-235) and Ibn Abi Shaybah in "al-Musannaf" (8195).
[3] Recorded by Al-Bayhaqi (2-235).
[4] "Al-Muhadhab" (3/176), Publication of Sheikh Zakarya Ali Yusuf.

Ibn Hajar Al-Haythami published a special chapter, in "Az-Zawajir", about women dressing with thin revealing garments, that it is one of the major sins; and quoted the *Hadith* of "There are two types, amongst the denizens of Hell..." and said: "I consider such act to be one of the major sins because of the harsh punishment set for those women as mentioned in the *Hadith*."[1]

Fourth condition: The garment should be wide, loose and does not shape any part of a woman's body

The objective of the garment is to conceal the body and prevent *fitnah*, and this is achieved only with a wide and loose garment. The tight garment, even though it conceals the colour of the skin, shapes the form of the whole body or some part of it in the eyes of men, and this leads to all aspects of immorality. Therefore, it is an obligation that a woman's garment should be wide and loose.

Usamah bin Zayd ﷺ said: "The Prophet ﷺ offered me Egyptian linen (*qibtiyah*) which was given to him by Dahiya Al-Kilby; so I dressed my wife with it. The Prophet ﷺ said to me: 'Why did you not dress with the "*qibtiyah*"?' I said: 'I dressed my wife with it.' He ﷺ then said to me: 'Tell her to

[1] "Az-Zawajir" (1/156-157)

dress with a gown underneath it, for I fear that it might depict the form of her bones."[1]

The Prophet ﷺ commanded that a woman puts a gown underneath the thick *qibtiyah* garment to prevent depicting the shape of her body. A command from the Prophet ﷺ is an obligation upon every Muslim, as stated in the foundations of Islamic jurisprudence.

Al-Albani, may the Blessing of Allah be upon him, said:
"It is suitable to accommodate here a narration from Umm Ja'far bint Muhammad bint Ja'far, who reported that Fatimah ؓ, the daughter of the Prophet ﷺ said: "O Asma', I think it is disgraceful that a dead woman should be covered with a garment that reveals he body." Asma' said to her: "O daughter of the Messenger of Allah ﷺ, shall I show you something I have seen in Habasha (Sudan)?" so she prepared a doll out of paper and placed a clothing on it. Fatimah said: "What a beautiful garment; it distinguishes a woman from a man! If I die, I would like you and Ali alone to wash me, and no else should enter upon me." When she died, she was washed by Ali and Asma' ؓ."[2]

[1] Recorded by Daya' Al-Maqdisi in "Al-Ahadith Al-Mkhtarah" (1/441) and Ahmed (5/205) and Tabarani (1/160), Al-Bayhaqi (2/234) and Ibn Sa'd (4/64-65).
[2] Recorded by Ibn Sa'd.

Al-Albani said: "So you see how Fatimah ؓ found it shameful that a garment should depict the body of a dead woman; so there is no doubt that depicting the body of a living woman is even more disgraceful. Therefore, this *Hadith* should be reflected on by the Muslim women of this age, who wear tight garments; they should seek forgiveness from Allah ﷻ, repent to Him ﷻ, and remember the *Hadith* of the Prophet ﷺ who said: "Indecency disfigures everything, and modesty (*haya'*) enhances the charm of everything."[1]

Fifth condition: The garment should not be perfumed

There are many *Hadith* that prohibit women from applying perfume when they go out:

Abu Musa Al-Ash'ari ؓ reported that the Prophet ﷺ said: "When a woman applies perfume and then goes about in an assembly, she is like such and such, i.e. adulteress."

Zaynab Ath-Thaqafiya ؓ reported that the Prophet ﷺ said: "When anyone of you goes out to participate in prayer, she should not perfume herself."[2]

Abu Huayrah ؓ reported that the Prophet ﷺ said: "If a woman fumigates herself with perfume, she must not attend 'Isha prayer with us."[1]

[1] Recorded by Tirmidhi.
[2] Recorded by Muslim (443), and An-Nassai (8/154-155).

Abu Musa bin Yasar reported that a woman met Abu Huayrah ﷺ and he found the odour of perfume in her. Her clothes were fluttering in the air. He said: 'O maid-servant of the Almighty, are you going to the mosque?' She replied: 'Yes.' He said: 'For it, did you use perfume?' She replied: 'Yes.' He said: 'I heard my beloved Abu Al-Qasim, the Messenger of Allah ﷺ, say: 'The prayer of a woman who uses perfume for this mosque is not accepted until she returns and takes a bath.'"[2]

Al-Albani said: "The evidence in such *Hadith* is in the general meaning of the context, which is that perfume can be applied on the body as well as on the garment, especially the *Hadith* about perfume, which is usually applied on one's clothing. The reason of the prohibition is evident, as perfume stirs one's desires; and the scholars have added perfume to other prohibited aspects arousing *fitnah*, such as fascinating garments, visible jewellery, sumptuous adornment, and also mingling with men.[3]

If perfume was prohibited for women who go to the mosque, then what about those who go to markets or walk on the road? Certainly, it is even more sinful, and should be firmly condemned. Al-Haythami had mentioned in "Az-Zawajir"

[1] Recorded by Muslim (444), Abu Dawud (4175) and An-Nassai (8/154).
[2] Recorded by al-Bayhaqi (3/133, 246), Abu Dawud (4174).
[3] See "Fath Al-Bari" (2/350).

that it is a sin if a woman goes out perfumed, even if she was authorised by her husband."[1]

Sixth condition: Women's garment should not resemble that of men

It follows the Traditions which warn women against resembling men in the manner of dressing, etc, that they will be expelled from the Mercy of Allah ﷻ:

Abdullah bin 'Amru ﷺ said: "I heard the Messenger of Allah ﷺ say: 'They are not one of us, those women who dress and act like men; and those men who dress and act like women."[2]
Abu Hurayrah ﷺ said: "The Messenger cursed the man who dressed like a woman, and the woman who dressed like a man."[3]

Ibn 'Abbas ﷺ said: "The Prophet ﷺ cursed effeminate men (those men who assume the manners of women) and those women who assume the manners of men, and he ﷺ said: 'Turn them out of your houses. The Prophet ﷺ turned out

[1] Az-Zawjir" (2/37).
[2] Recorded by Ahmed (2/199-200), and Abu Nu'aim in "Al-Hilyah" (3/321).
[3] Recorded by Abu Dawud (4098), Ibn Maajah (1/855), al-Hakim (4/194), and Ahmed (2/325).

such-and-such man, and 'Umar ﷺ turned out such-and-such man."[1]

Abdullah bin 'Umar ﷺ reported that the Prophet ﷺ said: "Three will not enter Paradise and Allah will not look at them on the Day of Rising: An undutiful child, a woman who assumes the manners of men, and a cuckold who agrees to his womenfolk's adultery."[2]

Ibn Abi Mulaykah – and his name was Abdullah bin 'Ubaidullah – said: "Someone remarked to 'Aishah ﷺ that a woman was wearing sandals?' she ﷺ said: 'The Prophet ﷺ cursed women who adopt men's manners."[3]

In these *Hadith*, there is clear evidence that it is unlawful for women to assume the manners of men, and vice versa; they cover all general aspects of life, except in the first *Hadith*, which concerns about the way of dressing alone.

Abu Dawud said: "I heard Imam Ahmed when he was asked about a man dressing his woman with men's gown, saying:

[1] Recorded by Al-Bukhari (10/280) (chapter of kicking out effeminate men from the house", Abu Dawud (4930) (chapter about "the judgment regarding effeminate men"), Tirmidhi (2785-2786), Darami (2/ 280, 281), Imam Ahmed (1982, 2006, 2123) and Ibn Maajah (1/ 589).
[2] Recorded by Tirmidhi(3655).
[3] Recorded by Abu Dawud (4099).

'He should not dress her with men's garments; he should not make her resemble men.'"[1]

Al-Haythami considered such act as one of the major sins; he said: "I regard such acts as major sins, following the authentic *Hadith*, which promise severe punishment. Our righteous scholars have defined two legal rules for such actions (women assuming men's manners):

The first: That it is *Haraam* (unlawful), and this was authenticated by An-Nawawi.

The second: That it is *Makruh* (reprehensible) and this was authenticated by Ar-Rafi'i. But the first is the correct one – i.e. it is *Haraam* as declared by An-Nawawi – rather it is a major sin as I stated."

Al-Hafidh bin Hajar said: "Tabari said: 'It is unlawful for men to assume the manners of women, with regards to the way they dress and adorn themselves, and vice versa.' Sheikh Muhammad bin Abi Jamrah said: 'The outer meaning in the *Hadith* is the prohibition to assume the manners of the other sex in all aspects; but it is understood from other evidence that the prohibition concerns matters of dressing with particular clothing and other manners, not in matters of welfare and good deeds. For, the reason in cursing such

[1] "Masa'il Imam Ahmed" by Abu Dawud, p.261.

people is because they have stripped a particular act of the attributes that Allah ﷻ has assigned to it." He pointed to the women who are cursed for assuming the manners of men, as "The women who change the nature created by Allah."[1]

Therefore, it was confirmed from the presented evidence that it is unlawful for a woman to put on a garment that is similar to men's. It is not lawful for her to wear his cloak or costume, etc. as done by some Muslim women in our time; we see them wearing "jackets" and "trousers". They should not wear such garments, even if they are more concealing than other foreign clothing. So take note, O people of insight!

Seventh condition: It should not resemble the dress of female disbelievers

One of the high objectives of Islamic Shari'ah is to distinguish oneself from the disbelievers, because assuming their manners has bad effects upon the faith of the Muslims and their code of conduct.[2] This sublime foundation has

[1] "Al-Fath" (10/333), and the Hadith referred to was recorded by Al-Bukhari (8/630), (10/372,377,378,380), Muslim (2125), Abu Dawud (4169), Tirmidhi (2783), An-Nassai (8/146), Ibn Maajah (1/640), Darami (2/279), Ahmed (1/433/454) and Ibn Hibban (7/416).

[2] Refer to more details in this subject in the book "Following The Right Path, by Contradicting People of Hell" which is one of the valuable books of Sheikh Al-Islam, Ibn Taymiyah; and every Muslim in this age should study this book and apply its teachings.

many evidences supporting it from the Book of Allah (the Qur'an) and the *Sunnah*:

Allah ﷻ said:

﴿ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

(And do not be like those who forgot Allah, and He caused them to forget their own selves. Those are the Fasiqun (rebellious, disobedient to Allah)[1]

And He ﷻ said:

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾

(Then We have put you on a plain way of Our Commandment. So follow that, and do not follow the desires of those who do not know.)[2]

Allah ﷻ informed us that He had placed Muhammad ﷺ on the right road of His Command, and ordered him to follow it and forbade him to follow the whims and desires of those who do not know. The phrase ***(those who do not know)*** includes all those who oppose the Divine *Shari'ah*. The

[1] Surat Al-Hashr, Verse 19

[2] Surat Al-Jathiyah, Verse 18.

disbelievers' visible acts and manners are the manifestation of their own whims, and they get very pleased and extremely happy when a Muslim acts like them in some of their matters; they would invest fortunes to achieve such an aim. Allah ﷻ said:

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ﴾

﴿Has not the time come for the hearts of those who believe to be affected by Allah's Reminder, and that which has been revealed of the truth, so they do not become like those who receive the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (disobedient of Allah)﴾[1]

Sheikh Al-Islam, Ahmed bin Taymiyah said: "***﴿so they do not become like those...﴾*** is an absolute prohibition to assume their manners, and a prohibition to have similar hardened hearts; because the hardness of hearts is the outcome of accumulation of sins."[2]

It is clear from those verses that leaving the manners of the polytheists, such as their activities, words, and desires, is one of the principle objectives of Islam. The Prophet ﷺ had

[1] Surat Al-Hadid, Verse 16.
[2] "Iqtida' Sirat Al-Mustaqeem" p.43.

shown in details, as reported by Ibn 'Abbas ﷺ, that he ﷺ said: "He is not one of us the one who assumes the manners of others (non-Muslims)."[1] The Jews acknowledged the fact that the Messenger of Allah ﷺ, in Madinah, used to be careful to oppose them in all their special activities, so they said: "This man dos not want to leave anything we do without opposing us in it."[2] This is not restricted in one category of our pure *Shari'ah*, such as *Salat*, for example; but it also covers all other types of worship, ethics and customs, and we shall limit our talk to what is related to our subject, inshallah:

Abdullah bin 'Umar ﷺ reported that the Prophet ﷺ said: "I have been sent before the Hour with the sword (to fight people), until Allah ﷻ is worshipped Alone, with no partners associated with Him, and my sustenance was provided for me under the shade of my sword; and disgrace and humility were set upon those who oppose my commands and whoever assumes the manners of other people (non-Muslims) he is then one of them."[3]

[1] As-Suyuti ascribed it to Daylami in "Musnad Al-Firdous". Al-Albani Ascribed it to Tabarani in "Al-Kabeer".
[2] Recorded by Muslim (302), Abu Dawud (258) Tirmidhi (2981) and An-Nassai (1/152).
[3] Recorded by Imam Ahmed (5114,5115,5667). Al-Bukhari commented about this Hadith in his "Sahih" book (6/75). The last part of the Hadith was recorded by Abu Dawud (2/173). Sheikh Al-Islam Ibn Taymiyah said, in "Iqtida' Sirat Al-Mustaqeem": "Its chain of authorities is good" p.39. It was authenticated by Al-'Iraqi in "Al-Mughni" (1/342). Al-Hafidh said, in "Al-Fath": "It is Hasan (sound)" (10/222). It was also mentioned in

Abdullah bin Amru bin Al-'As ﷺ said: "The Messenger of Allah ﷺ saw me wearing two clothes dyed in saffron, whereupon he ﷺ said to me: 'These are the clothes usually worn by non-believers, so do not wear them."[1]

Ali bin Abi Talib ﷺ said: "Do not wear the clothes of priests; for whoever wears them, or imitates them, he is not one of my people."[2]

Abu Umamah ﷺ said: "The Messenger of Allah ﷺ came out on us, a group of old Ansar men with white beards, and said: "O Ansar people, dye your beard red or yellow, and be at variance from the People of the Scriptures.' We said: 'O Messenger of Allah, the People of Scriptures wear trousers but do not wrap themselves with a garment' he ﷺ said: 'Wear trousers but wrap yourselves with a garment, and oppose the People of Scriptures.' We said: 'O Messenger of Allah, the People of Scriptures wear socks but do not wear shoes' he ﷺ said: 'Wear socks and wear shoes, and oppose the People of Scriptures.' We said: 'O Messenger of Allah, the People of Scriptures trim their beards, but not their

"Bulugh Al-Muram" that it was authenticated by Ibn Hibban (4/239 – Subul Salam).

[1] Recorded by Muslim (6/144), An-Nassai (2/298), Al-Hakim (4/190), Ahmed (2/162,164,193,207,211)

[2] Al-Hafidh said in "Al-Fath": "It was transmitted by Tabarani in "Al-Awsat"" (10/223).

moustaches' he ﷺ said: 'Trim your moustaches but keep your beards, and oppose the People of Scriptures.'"[1]

In a letter sent to 'Utbah bin Farqad ﷺ, the Amir of the Fathful, 'Umar bin Al-Khattab ﷺ said: "...and avoid excessive comfort, or wearing the clothes of polytheists, or wearing clothes made of silk fabric ..."[2]

Eight condition: It should not be a garment of celebrity

Abdullah bin 'Umar ﷺ said: "The Messenger of Allah ﷺ said: 'if anyone wears a garment for gaining fame, Allah will clothe him with the garment of disgrace on the Day of Resurrection, and then set fire on it."[3]

[1] Recorded by Imam Ahmed (5/264), on the authority of Al-Qasim, who said: 'I heard Abu Umamah reporting this." Al-Haythami said in "Al-Mujma'"(5/131): "It was transmitted by Ahmed and Tabarani, and the narrators mentioned by Ahmed are trustworthy." Al-Hadith was regarded as sound by Al-Hafidh in "Al-Fath" (9/291) and said: 'Tabarani transmitted a similar Hadith on the authority of Anas.' Al-Haythami mentioned a narration of this Hadith, on the authority of Jabir bin Abdullah ﷺ, as recorded by Tabarani, with a conclusion of "and oppose the supporters of Satan with everything you can."

[2] Recorded by Ahmed in his "Musnad" (92) with verification from Dr. Ahmed Shakir (may Allah's Mercy be upon him) (1/194) who said: "Its chain of authority is authentic."

[3] Recorded by Abu Dawud (4029), Ibn Maajah (2/378-379) number (3668), (3669). It was regarded as 'sound' b Al-Mundiri in "Targheeb" (3/112); Ibn Al-Muflih in "Al-Adāb" and it is in "Ghida' Al-Albab" (2/138). Shukani said: "Its narrators are trustworthy", in "Nayl Al-Awtar" (2/125). It was also regarded as sound by Al-Albani in "Al-Hijab" p. 110.

The garment of fame is any garment worn with the intention to gain celebrity among people, whether it is costly and valuable, used as adornment to show off, or a miserable one to pretend being ascetic.

Ibn Al-Atheer said: "Fame is the exposition of something, such as garment to distinguish oneself among people with particular colours and design, to attract other people's attention and admiration."[1]

Ibn Arsalan said interpreting the Prophet's words in the *Hadith* (Allah will clothe him with the garment of disgrace): "because a person wears a garment for fame in this world to pride himself among his people, Allah will clothe him with the garment of disgrace on the Day of Resurrection to humiliate him and punish him."[2]

Remarks:

First: the above Hadith does not concern only the valuable clothes; because such act can be done by a poor man wearing particular clothing to distinguish himself among other poor people, and raise their attention. If wearing a particular garment was done with the intention to gain fame among people, then there is no difference between an expensive and

[1] Reported by Shukani in "Nayl Al-Awtar" (2/126).
[2] Ibid.

a cheap one, because the prohibition centres on the concept of seeking celebrity; as the Prophet ﷺ said: "Actions are only by intentions, and every man has only that which he intended."

Second: the wisdom in the prohibition or reprehensibility of clothes of fame is that it ridicules the person wearing it and disparages his honour. Sheikh Abdul-Qader[1] said in "*Al-Ghaniyah*": "Among the clothes to steer clear of is any garment that brings fame among people; such as wearing something not in the custom of one's tribe or country. One should wear what his fellow countrymen wear to avoid being pointed at, a fact which would create a scene of backbiting, and he would share the sin with them."

It is forbidden if the cloth is worn with the intention to gain fame, as stated clearly by Imam Ahmed. Imam Ahmed saw a man wearing a garment stripped with white and black colours, and said to him: "Put that garment away, and wear the clothing of your own people" and he added: "It is not Haram; for if you were in Makkah or Madinah, I would not have found fault with you." i.e. because the cloth the man was wearing was known in Makkah and Madinah, but not in Syria where Imam Ahmed met him.

[1] Sheikh Abdul-Qader bin Abi Salih al-Jilani (d.561H)

Third: If there is certainty that gaining fame is intended in wearing particular clothes, then there is no harm in wearing cheap clothes to break the self's urge to commit sins, as it will drive one into pride once he puts on costly clothes. Wearing cheap clothes can be an act of modesty before Allah ﷻ, which will gain one good rewards from Him ﷻ; for Mu'adh bin Anas ﷺ reported that the Prophet ﷺ said: "A person in spite of having the means to wear decent garments, abstains from wearing them out of sense of humility for the sake of Allah, will be called by Allah on the Day of Judgment in preference to all the human beings and will be given the option to choose whichever of the mantles of faith he likes."[1]

As long as one is certain of not being boastful and arrogant, then there is no harm in wearing expensive clothes which are legally lawful, if one intends to achieve good Islamic wishes, such as:

a. To show the Blessings of Allah ﷻ upon oneself, and talk about it, as Allah ﷻ said: ﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾ ***﴿And proclaim the Grace of your Lord﴾***[2]. One should combine between the visible beauty with Allah's Grace, and the hidden beauty by thanking Him, and implementing what the Lord loves to see on His slave; for the Prophet ﷺ said: "Allah likes to see the mark of His Favour to be seen on His servant."[1] Abu Al-Ahwas reported from his father Malik bin Nadlah ﷺ who said: "I came to the Messenger of Allah ﷺ wearing a poor garment and he asked me whether I had any property. When I replied that I had, he asked me what kind it was, and I said: 'Every kind; Allah has given me camels, cattle, sheep, horses and slaves.' He then said: 'When Allah gives you property let the mark of His favour and honour to you be seen.'"[2] And Ibn 'Abbas ﷺ reported that the Prophet ﷺ said: "Eat whatever you like, and wear whatever you like, as long as you are not deceived by two things: extravagance (waste) and haughtiness."[3]
b. To make his wealth known to the poor so that they may ask him for Zakat, Sadaqah and other matters of need.
c. Or for the sake of enjoining good and forbidding evil for those who seek such duty

[1] recorded by Tirmidhi (2483) who said: "It is a sound Hadith." Also recorded by Al-Hakim in "Al-Mustadrak" (4/184).
[2] Surat Ad-Duhā, Verse 11.

[1] Recorded y Tirmidhi (2819), on the authority of Amru bin Shuayb, from his father, from his grandfather.
[2] Recorded by An-Nassai (8/196) and Ahmed (3/473).
[3] Recorded by Al-Bukhari (10/216).

only with influential rich people, as it is the case with the masses in our time, and some people of distinction.

The fact that the scholars wear distinctive clothes is so that people and students seeking knowledge may go towards them for legal opinions[1].

Fourth: some people spread the idea that observing the Hijab is not a customary act in our society; and so some folk might be confused and ask: 'Is wearing the Hijab an act of seeking celebrity?'

To remove such suspicion and confusion, we say (with success of Allah ﷻ):

First: this case, i.e. that the Hijab itself might be a garment of fame, can only be possible in one situation: a society observing all the conditions of Hijab, except a group of few women who did not observe the last condition: that it should not be a garment of fame. Otherwise, all the conditions of

[1] This opinion was extracted by Sheikh Ahmad bin 'Isa, a Shafi'i scholar, from the Verse **(To draw their cloacks all over their bodies)**. He agreed with the Sheikhs who wear distinctive clothes to be known as scholars so that people follow their opinions, even if our rightly guided ancestors did not do it.
This opinion was rejected by the scholar Siddiq Hasan Khan, may Allah's Mercy be upon him, and reported that the past scholars refused it as well. "Fath al-Bayan fi Maqasid al-Qur'an" (7/ 413-414).

Hijab are available and observed in our Islamic society, with no contradiction.

Second: In a society where *Sufur* and immorality is spread, yet a group of women decided to observe the Hijab with all its conditions, however they only intended to seek fame and be proud of themselves, not seeking obedience to Allah ﷻ and His Prophet ﷺ. Such women enter in the category of those to receive the punishment of Allah ﷻ; because any act is based on one's intentions. Therefore, it is an obligation to correct one's intention, and direct it exclusively to seek the pleasure of Allah ﷻ not asking those women to remove Hijab, and conform to the immoral society.

Example: If a man's emigration from the 'Land of Polytheism' to the' Land of Islam' was not intended to seek Allah's Pleasure, but rather for a worldly gain or a woman to marry; do we then advise him to stay in th'e Land of Polytheism' or do we ask him to correct his intention, and remind him of the *Hadith* of the Prophet ﷺ: "Actions are only by intentions, and every man has only that which he intended?"

O servants of Allah! How could we compare between those who wear clothes to pride themselves with arrogance, contradicting the sayings of the Prophet ﷺ not to wear clothes to gain fame among people; and (between) those pure Muslim women who endeavour and bear all kinds of burden

to adhere strongly to the tight Rope of Allah, and suffer all kind of abuse from impudent people and supporters of the Devil? These Muslim women suffer from strangeness even in their homes, among their own people!

Third: That even if *Shari'ah* considers the conformance with the clothing of the people of one's residence, and regards contradicting it as a way to seek fame, this is, however, still conditioned with the fact that those people should be adherent to the Laws of Allah and His Messenger. But if their nature is corrupt, and they have deviated from the Right Path in a way that good has become evil to them – then that social pattern (the conformance with the clothing of the people of one's residence) would not apply because of their misguidance. Our duty is not to seek fame or celebrity but rather a total adherence to the Words of Allah, who said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ﴾

(O you who believe! Take care of your own selves, if you follow the right guidance, no hurt can come to you from those who are in error.)[1]

It is utterly strange to hear some people claim that contradicting the manners of dressing of the polytheists, men or women, is an exaggerated way of seeking fame; for how

[1] Surat Al-Ma'idah, Verse 105.

can adherence to the Commands in the Qur'an and the *Sunnah* be an exaggeration or irregularity?

Is it right to believe that following the manners of the westerners in the application of *Sufur* and unveiling is a moderate act, while following the way of the believers and applying the Hijab is a deviated one? The Prophet ﷺ has said: "Whoever does an act for which there is no command of ours, then it is rejected."[1]

If such was the case, where can the following Prophet's *Hadith* stand?

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "Islam initiated as something strange, and it would revert to its old position of being strange, so good tidings to the strangers."[2]
Abdullah bin 'Amru ﷺ said: "I heard the Prophet ﷺ say: "Good tidings to the strangers" so he ﷺ was asked: "And who are the strangers, O Messenger of Allah?" he ﷺ replied: "Righteous people among many vicious ones; those who disobey them outnumber those who obey them."[3]

[1] Recorded by Al-Bukhari, on the authority of 'Aishah ﷺ, the Mother of the Faithful.
[2] Recorded by Muslim (145)..
[3] Recorded by Ibn Al-Mubarak in "Zuhd" (775), and Ahmed (2/177,222).

Anas bin Malik ﷺ reported that the Prophet ﷺ said: "A time is coming to men when he who adheres to his religion will be like one who seizes live coals."[1]

Where do these traditions stand, with regards to inviting people to the rewards of Allah ﷻ, if not in asking them to adhere to the teachings in the Qur'an and the *Sunnah*?

[1] Recorded by Tirmidhi (2261), its chain of authorities includes Umar bin Shakir, who is weak; Tirmidhi said: "This is a strange Hadith" but it has more statements which support it, and it was mentioned by Al-Albani in his "Authentic Series" of Traditions.

Chapter Two:

Where do we stand with regards to legal Hijab?

- Merciful father!
- Jealously concerned husband!
- Tender mother!
- Muslim sister!

If the Muslim, who has a sense of honour, looks at the state of today's Muslim men and women, he will definitely feel embarrassed. His body will shiver with grief and sorrow, and he will be furiously taken aback…

It suffices for you to go out to the nearest road, or shop, or office and you will see with your own eyes, and hear with your own ears.

You will see the dressed, yet naked, woman, displaying her beauty with her husband who holds her hand and walks alongside her, pleased with her disgraceful act, proud of her

nakedness, happy with her adornment, and overwhelmed by a shameful garment and its colours.

It was her father who neglected her education upon the Book of her Lord, and the *Sunnah* of her Prophet ﷺ; and when he looked at her despicable state, he turned his gaze away, and left her in her transgression with her demon companion He does not prohibit her to do so, because he falsely assumes that it is her right! You would find that her mother, who also displays her beauty, is the one who encourages her to show off her charm, and forbids her to conceal her face, until she "meets her future man", who would likely be a wrongdoer like her.

Many such women have removed the veil of decency, and answered the preacher of faith, in their hearts saying,

﴿ قَالُوا سَوَاء عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ﴾

(It is the same for us whether you preach or be not of those who preach.)[1].

While the female Companions used to extend the length of their garments, we see today's women shortening their clothes, because the Devil makes their deeds seem good to them, and so they claim that displaying one's beauty is an act of progress and liberation, and the more a woman's garment

[1] Surat Ash-Shu'ara', Verse 136.

is short on her body, the more she feels liberated and civilised, and free from backwardness!

Where is the human pure nature? Where is decency and *Ghairah*? Where have sensitivity and feelings gone?

If one heads to the sea, and approaches the beach a little, one would see the human monsters and animals in despicable conditions, as if they are animals in their jungle![1]

[1] One should know that it is unlawful for a woman to show any part of her body to foreign men, because she must observe total concealment of her body. Likewise, she must not show what is between the navel and the knee even in front of Muslim women. It is for this reason that authentic Traditions of the Prophet ﷺ came to prohibit women from entering public baths; Jabir bin Abdullah ﷺ reported that the Prophet ﷺ said: "He who believes in Allah and the last day must not enter a bath without a lower garment. He who believes in Allah and the last day must not bring his spouse into a bath." Recorded by An-Nassai, Tirmidhi and Al-Hakim.

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The "Veiled" Tabarruj

We have previously given examples of the plain *tabarruj*, and now we are going to present some examples of a new brand of *tabarruj*, which was not discussed by writers before this age; not because of their non-existence, but because none dared name sins with different names, and name *tabarruj* a legal Hijab!

These types of *Tabarruj* used to be categorised in the literary works of the scholars under the name of "*fusuq*" i.e. iniquity. It was then a type that corresponded to the first *Jahiliyah* (the *Jahiliyah* era before the Message of Islam); as for today, the situation has overturned, and the concepts have been confused.

The enemies of the Islamic revival have endeavoured to annihilate it in its first stages, but Allah will not allow except that His Light should be perfected and make His Word prevail, and so their stratagem goes up in smoke!

Therefore, they decided to deal with this Islamic revival in an evil manner, which aims at deviating it away from its divine course. They started propagating new types of Hijab to be the compromise (the middle solution!), with which the Muslim woman would please her Lord – their assumption! – and at the same time, she may keep up with the development in her society, and preserve her "charm"!

Fashion houses, which felt the need to save their falling unlawful trade, came up with ugly types of fashion clothing under the name of "the modern Hijab"!

The phenomenon of "the legal Hijab" began to impose itself in the social life, until it became an influential social power that made things difficult for women who observed "*tabarruj*"; and so they rushed towards the "middle solution" to stay clear from the social harassment. As time goes by, this phenomenon of the "veiled *tabarruj*", which is called "the modern Hijab", spreads to be the counterpart of the "the legal Hijab".

What are the characteristics of the "veiled *tabarruj*"?

First: it does not conceal the woman's body on which there is general agreement that it is unlawful to reveal:

While the first condition of the legal Hijab is that it should conceal all the body of the woman, we see that the veiled *tabarruj* reveals the face of a woman, with its neatly done eyebrows, surrounded with a brightly coloured scarf. She would splash her face with all types of make-up, and show all kinds of jewellery in her ears and maybe her neck as well. She would display some of her hair, as she goes out in her adorned look, wearing striking multicoloured clothes, such as a red or yellow scarf, adding maybe a golden or silver band on her scarf, to make it look like a crown on her head!

She goes out in all this adornment, claming to be observing the Hijab.

What is this Hijab that you claim?

This is a deceived type of Hijab; it is a type of adornment, to display the beauty of a head that is void of knowledge, righteousness, fear of Allah and decency.

Second: It is an adornment in itself.

Women who observe "the veiled *tabarruj*" are compared to those women who look naked in spite of wearing some clothes; they put one tight clothes, with different colours, and add many aspects of adornment, such as jewellery, to intensify the *fitnah*, and attract attention. It is as if the verses about the Hijab

﴿They should not display their adornment﴾, ***﴿and do not display your beauty as it was previously displayed in the Time of Ignorance.﴾***,

﴿And let them not stamp their feet so as to reveal what they hide of their adornment.﴾,

were destined for some other nations, not Muslim women.

Third: It is transparent; it shows what should be concealed, and so it does not prevent men's gaze.

Fourth: It is tight; it shapes the form of the body.

Fifth: It is perfumed. If a woman wears such a despicable type of Hijab, she would be sending the devil's arrows into men's heart through those applied fragrances to draw their attention, and spread immorality among the believers.

Sixth and seventh: Sometimes it resembles men's clothing, by wearing tight trousers, and sometimes, it resembles the clothes of women disbelievers, who stay up-to-date with the new fashions.

Eight: It is a garment of fame and boasting.

Women who observe this type of clothing compete with each other as if they are in a fashion field. One wears brightly coloured Hijab, while the other wears very tight clothes that nearly paralyses her movement; she would also adorn it with a golden or silver shining "belt". Such women would go out with this "assumed Hijab", thinking they are the best women, observing the laws of their religion!

Lady Ni'mat Sidqi,[1] may Allah bless her, said: "If the woman who is displaying her beauty contemplates with insight, and has a conscious heart, she would come to the conclusion that, by fabricating this fake beauty, and her exaggeration in adorning herself, she will never acquire real beauty. Rather, she is corrupting her look, and concealing the natural beauty given to her by Allah, by applying a painted look, which differs strongly with nature, and conflicts with sound taste. She is not conscious of what she has done to her face; for Allah ﷻ did not create shining blue eyelids or pitch-black ones except in dogs and monkeys! He ﷻ did not create deep-red lips, as if they tasted blood, or disturbed red cheeks, or bright crescent-look eyebrows, which remind one what some people imagined of Satan's eyebrows in mythology, or red nails as if they belong to an animal that has just killed its prey. By Allah! Is this beauty or ugliness?"

O woman who wears the "veiled *tabarruj*"! Beware, lest you believe that your Hijab is the one commanded by the Qur'an and the *Sunnah*.

Do not be deceived by those who bless your deed, and do not give you the right advice. Do not deceive yourself, thinking that you are better than those who observe plain *tabarruj*; for

[1] Author of the book "*at-Tabarruj*"

there is no good example in evil, and the Hell-Fire is made up of many lowest levels.

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "Look (take example) at those who are lowest in ranks from you in life matters, but are above you in ranks in matters of religion; for it is important that you do not despise the blessings given to you by Allah."[1]

Az-Zuhari reported that 'Umar bin Al-Khattab ﷺ recited the Verse:

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ﴾

(Verily, those who say: "Our Lord is Allah (Alone)," and then they stand firm, on them the Angels will descend (saying): "Do not fear, nor grieve! But receive the glad tidings of Paradise which you have been promised!"﴾[2],

And said: "They stood firm by observing obedience to Him and did not dodge in the manner of foxes."[3]

[1] This Narration was mentioned by Razin, but the original Hadith was recorded by Al-Bukhari, in another narration (11/276), Muslim (2963), and Tirmidhi (2515)

[2] Surat Fussilat, Verse 30.

[3] Recorded by Imam Ahmed (115) and Ibn Al-Mubarak (110).

Al-Hasan Al-Basri said: "If Satan looks at you and sees that you are observing obedience to Allah ﷻ, he will come to you; if he sees that you are standing firm, he will turn away; but if he sees that one time you are obedient and another time you are not, he will hold hopes to get you."[1]

The best way to conclude is the way Allah ﷻ concluded the verse commanding the Hijab, saying:

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

(Turn to Allah every one of you, O believers, so that hopefully you will have success.)[2]

The Hijab: whose responsibility is it?

First: The Muslim woman

The Hijab is the responsibility of the Muslim woman, as long she is in full possession of her mental faculties, and obligated to observe the precepts of religion. The Qur'an addressed her, in different ways, to observe the Hijab: on one hand, she is addressed in the words of the Prophet ﷺ, as in the verses:

[1] Recorded by Ibn Al-Mubarak in "Zuhd", p. 7, No. 20.
[2] Surat An-Nur, Verse 31.

(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies.),

and

(Say to the believing women that they should lower their eyes and guard their private parts, **and not to show off** their adornment, **except that which appears (of it)***)*;

on the other hand, it addressed her in the personality of the Mothers of the Believers ﷺ when Allah ﷻ said:

(Stay in your houses, and do not display your beauty as it was previously displayed in the Time of Ignorance.)

The woman is responsible, before Allah ﷻ, for her Hijab; she must not take it off, even if her guardian (father, husband, etc) commands her to give it up.

Allah ﷻ said:

﴿ وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

(And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open. (It will be said to him):

"Read your Book. You yourself are sufficient as a reckoner against you this Day."﴾[1]

And He ﷻ said:

﴿ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ﴾

﴿Every person is a pledge for that which he has earned.﴾[2]

Ali ﷺ said: "No obedience for evil deeds. Obedience is required only in what is good."[3]

Second: The woman's guardian

The Hijab of the woman is also the responsibility of her guardian, whether he is her father, her son, her brother, her husband, or someone else.

Allah ﷻ said:

﴿ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

﴿Men are (qawamun) the protectors and maintainers of women, because Allah has made one of them to excel the

[1] Surat Al-Isra', Verses 13-14..
[2] Surat At-Tur, Verse 21.
[3] Recorded by Al-Bukhari (13/203), Muslim (6/15), Abu Dawud (2625), An-Nassai (2/187), and Ahmed (1/94).

other, and because they spend (to support them) from their means.﴾[1]

The intended meaning from "*qawamun*" is not oppressing the woman as some ignorant people think, but rather the excess in man's obligation to care for women under his maintenance. He should spend on her, meet her needs, and preserve her honour and chastity. Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

﴿O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones.﴾[2]

Abdullah bin 'Umar ﷺ reported that the Messenger of Allah ﷺ said: "Every one of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian in his family and responsible for his charges."[3]

Abdullah bin 'Umar ﷺ also reported that the Prophet ﷺ said: "Allah ﷻ does not appoint one of his slaves as guardian on some people, few or many, only to ask him on the Day of Resurrection, whether he has established the commands of

[1] Surat An-Nisa', Verse 34.
[2] Surat At-Tahreem, Verse 6.
[3] Recorded by Al-Bukhari (3733).

Allah in them or wasted it, until He ﷻ asks him about every member of his family."[1]

There is no doubt that the conditions of most women, today, reflect the extent of men's negligence to assume properly the care that Allah ﷻ made it an obligation upon them.

Therefore, the scholars have strongly condemned the careless guardians, and issued regulations and legal opinions (*fatawa*). Among them was Sheikh Muhammad Habib Allah Shanqiti, who said: "Texts from the Qur'an and the *Sunnah* along with the overall agreement of the scholars state the prohibition for women to go out displaying their beauty, wearing tight clothes which define parts of their body. Therefore, it is forbidden (unlawful) for any Muslim to let his daughter, or wife, or sister go out, except that she is wearing long coats meeting the conditions of concealment. Every one who lets his wife go out showing her beauty in the manner of the time of ignorance (pre-Islamic era) is sinful legally in Islam; he assumes the sin just like the woman who goes out in *tabarruj*; for Allah ﷻ said:

﴿And do not display your beauty as it was previously displayed in the Time of Ignorance﴾

and

[1] Recorded by Ahmed (2/15), (5/25).

﴿And tell the women believers to lower their gaze, and protect their private parts, and not to show off their adornment except that which appears (of it), and to draw their veils all over their bodies﴾.

The *Imamate* of a man who lets a woman, under his guardianship, go out displaying her beauty, is not legal, nor is his witness, and it is unlawful to give him anything from the obligated *Zakat* (alms-giving), even if he were a destitute, manifesting his state of poverty, as in the *Fatwa* of a Maliki scholar, Sidi Abdullah bin Al-Hajj Ibrahim Shanqiti, which he stated in his country. This was mentioned by Sheikh Muhammad Al-'Aqib, who died in Fez (Morocco) in his *Fatawi* prose:

Whoever lets his wife goes out displaying her beauty, his *imamate* or his witness are not legal, even if they were customarily accepted; and he should benefit from no alms-giving, even in a state of manifested poverty.[1]

Third: the ruler

The duty of the Caliph or the ruler is to protect the religion, and govern matters of this life with Islam; and one of the Muslim man's rights is the safeguarding of his honour,

[1] "Zad Al-Muslim" (1/382-383).

which is achieved by considering all the Islamic regulations in this context.

'Uthman bin 'Affan ﷺ said: "People (Muslims) are restrained by the Sultan more than by the Qur'an."[1]

It is an important duty on the rulers, who were granted guardianship of this *ummah* by Allah ﷻ, to preserve the regulations (and limits) of the legal Hijab among men and women, to teach them so, and punish those men and women who deviate from those limits. It is also the duty of the rulers to censure those who oppose the legal Hijab and expel them to save the country and people from their evil; and make all educational and media means in the service of spreading the correct Islamic concepts and teaching among people.

[1] Recorded by Malik bin Anas, on the authority of 'Uthman ﷺ.

PART FIVE
Proofs of the Obligation To Cover the Face and the Hands

Chapter One:
Proofs from the Qur'an

Chapter Two:
Proofs from the Sunnah

Chapter One

Proofs from the Qur'an

First Proof:

Allah ﷻ said:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾

(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better that they should be known, so as not to be harmed. And Allah is Oft-Forgiving, Most Merciful)[1]

The opinion of Al-Imam Abu Ja'far Muhammad bin Jarir At-Tabari (died in 310 A.H.)

He said in the interpretation of the above verse: "Allah ﷻ said to the Prophet ﷺ:

[1] Surat Al-Ahzab, Verse 59.

﴿O Prophet! Tell your wives and your daughters and the women of the believers﴾

They should not resemble the female slaves in the manner of their dressing, when they go out for their needs, revealing their hair and faces. They should draw their gowns all over their bodies, lest they should meet an evil-doer who will then stop short from abusing them, once he knows that they are free women[1]. The scholars differed about the manner of concealment of the body, which was commanded by Allah; and so some of them said: "They (women) should cover their faces and heads, and show nothing but one eye."

Such opinion was mentioned by Ali reported from Abu Salih[2], from Mu'awiyah, from Ali bin Abu Talhah[3], that Ibn 'Abbas ﷺ said, interpreting the verse

﴿O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies﴾:

[1] Free women observed full concealment of their bodies, as opposed to female slaves who would reveal their faces to be distinguished (from free women).

[2] Abu Salih Al-Misri Abdullah bin Salih, whose narrations were weak. "Taqreeb" (1/423).

[3] Some scholars doubted his narrations, and said that he never heard directly from Ibn 'Abbas ﷺ, rather he never saw him; and it was said that between them there was a narration from Mujahid. See footnotes in page ()

Allah ﷻ commanded women believers to cover their faces from top of their heads, and show only one eye, if they go out for their needs.

Ya'qub said: "Ibn 'Ulayah reported from Ibn 'Awn, from Muhammad, from 'Ubaydah[1], regarding the above verse: 'Ibn 'Ubaydah used his outer clothing to display an interpretation of the verse, by covering his head and face, and showed just one of his eyes.'

[1] Narrators in this chain of authority are firmly trustworthy: Ibn Jarir is the prominent Hafidh and famous interpreter of the Qur'an; Ya'qub is the son of the trustworthy Ibrahim Dawraqi; Ibn 'Ulayah is Isma'il bin 'Ulayah, an Imam with great trust; Ibn 'Awn is Abdullah bin 'Awn Al-Mazani, one of the great trustworthy narrators; Muhammad is Ibn Sirin, one of the prominent Followers (who came after the Companions in the level of righteousness); 'Ubaydah is As-Salmani, a trustworthy Imam, and one of the great Followers, who lived in the time of some Companions and after. Al-Hafidh said in "Tahdheeb": "Whenever Shareeh, a judge, was confused about any matter of the religion, he would ask him ('Ubaydah), and refer to him." (7/84). Imam Adh-Dhahabi said: "Ubaydah bin 'Amru As-Salmani, from Kufa (Iraq) was a great scholar; he nearly could have been a Companion. He embraced Islam at the time of the conquest of Yemen, and acquired knowledge from 'Ali and Ibn Masud ﷺ. Sha'bi said: 'He used to be compared to Shareeh in judiciary.' Al-Ajli said: 'Ubaydah was one of the companions of Abdullah bin Mas'ud who used to give legal opinions to people.' Ibn Sirin said: 'I never met a man more righteous than Ubaydah.' If it has been confirmed to you that Ubaydah As-Salmani was one of the great followers; that he embraced Islam during the Prophet's lifetime; that he went to Madinah at the time of Caliphate of 'Umar bin Al-Khattab ﷺ, and died there; you would then know that he used to interpret what was prevailing in he Muslim society which was represented by the great Companions of the Prophet ﷺ.

Other scholars said: "Rather, women are commanded to cover their foreheads as well."

Muhammad bin Sa'd reported that Ibn 'Abbas ﷺ said, interpreting the above verse: "Free women used to wear similar clothes, like slave-girls; so Allah ﷻ commanded women believers to draw their long gowns over their bodies, to veil themselves, and cover their eyebrows." Qatadah said: "Allah ﷻ commanded them to cover their eyebrows as well, when they go out

﴿that will be better that they should be known, so as not to be harmed﴾;

because the slave-girl used to be abused when she passed by men. So Allah ﷻ forbade free women to dress in the manner of slave-girls.

When women believers drew their long gowns over their bodies, they were likely to be distinguished from slave-girls; people would know that they were free women, and avoid abusing them with any expression, or cast them in the context of suspicion.

﴿And Allah is Oft-Forgiving, Most Merciful﴾

not to punish them, after repenting by drawing their long garments over them.

The opinion of the Imam Abu Bakr Ahmed bin 'Ali Ar-Razi Al-Jassas Al-Hanafi (died in 370 A.H.)

He said: "Narrated Abullah bin Muhammad, narrated Al-Hasan bin, narrated Abdurazaq, narrated Mu'ammar from Abu Khaytham from Safiyah, daughter of Shaybah, from Umm Salamah ﷺ who said: "When this verse was revealed

﴿to draw their cloaks all over their bodies﴾,

women from the Ansar went out as if they had crows over their heads, because of the blackness of their clothing."

Abu Bakr (Al-Jaza'iri) said: "In this verse, there is evidence that a young woman is obligated to cover her face from foreign men, and observe high level of concealment and decency when she goes out..."[1]

The opinion of the Imam and scholar 'Imad-Din bin Muhammad Tabari, alias "Ilkiya Al-Harras"[2] (died in 504 A.H.):

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[1] "Ahkam Al-Qur'an" (3/371-372).

[2] "Ilkiya" is a Persian word, which means the Honourable. Ilkiya Al-Harras is Ali bin Muhammad bin Ali, Abu Al-Hasan, known as 'Imad-Din. He was born in 450 A.H. and acquired fiqh knowledge at the hands of the Imams of Makkah and Madinah.

He said, in his interpretation of the above verse: "*Jilbab* is the loose outer garment; so He ﷻ commanded free women to cover their faces and heads, but not the slave ones."[1]

The opinion of the Imam and reviver of the Sunnah, Abu Al-Hasan Al-Baghawi (died in 516)

He contended, in his interpretation of the above verse, by reporting the opinion of Ibn 'Abbas ﷺ and 'Ubaydah As-Salmani, and did not report any other opinion.[2]

The opinion of Abu Al-Qasim Muhammad bin 'Umar Al-Khawarismi, Zamakhshari, alias "Jar-Allah" (died in 538 A.H.)

He said, interpreting the above verse: "They draw their garments over their bodies and cover their faces. Women used to be reminded to draw their veils over their faces, if it was slightly pulled from it; because in the early stages of Islam, free women were not distinguished from the slave-girls who showed their faces; and so the youths and insolent people used to stand in the way of women who went out at night to answer the call of nature. If they ever met a free woman, they would say: 'We thought that she was a slave-girl.' So free women were commanded to dress differently

[1] "Tafsir Ilkiya Al-Harras Tabari" (4/354).
[2] "Lubab Ta'weel fi Ma'ani Tanzeel" (5/227).

from the maids, by drawing their outer garments over their bodies, to cover their faces and their heads, to observe decency, and be respected by other men

(that will be better that they should be known, so as not to be harmed)

i.e. this makes it more likely that they will be recognized and not be harmed.

The opinion of Abu Bakr Muhammad bin Abdullah, known as Ibn Al-'Arabi Al-Maliki (died 543 A.H.)

He said in his interpretation: "People differed regarding the "*jilbab*", giving close interpretations, the basis of which is that it is a garment that conceal the body; but they called it differently. Some said it is the outer garment; while others simply called it the veil (long veil covering the body).

The meaning of "to draw over their body" is to cover all their body from head to toe, except their left eye.

Allah ﷻ wanted to distinguish free women from slave girls who used to go out bareheaded and talk to men who would stop them on the road. So if free women conceal themselves, they would be spared any abuse from men, and would be recognised as free women

It was said that the men who used to stop slave girls on the roads to talk to them or even abuse them were the hypocrites in Madinah. So, Allah ﷻ forbade free women to dress like slave girls to prevent being harmed.

It was narrated that 'Umar bin Al-Khattab ﷺ used to censure slave girls for observing total covering of their heads and faces, and said: "Do you want to resemble free women?"

The opinion of the Imam Abu Al-Faraj Jamal Din Abdul Rahman bin 'Ali bin Muhamad Al-Juwzy Al-Qurashi Al-Baghdadi Al-Hanbali (died in 597 A.H.)

He said in his interpretation: "The reason of its revelation was that the wrongdoers used to abuse women when they go out at night (to answer the call of nature). If they met a veiled woman, they would spare her, and say: "This is a free woman" and if they met a non-veiled woman, they would say: "This is a slave girl" and abuse her." This was also the opinion of As-Suday.

﴿to draw their cloaks all over their bodies﴾

Ibn Qutaybah said: "wearing the outer garment." Others said: "to cover their heads and faces so as to be recognised as free women.

﴿that will be better that they should be known﴾

i.e. that is more likely that they will be recognised, so as not to be harmed."[1]

The opinion of the Imam Fakhr Din Muhammad bin 'Umar bin Al-Hussein bin Al-Hasan Ar-Razi (died in 606 A.H.)

He said in his interpretation: "During the time of ignorance (pre-Islamic era), both free and slave girls used to go out revealing their faces, and fornicators followed them. As accusations of fornication fell on women, Allah ﷻ commanded free women to observe covering themselves in Islam, so as to be recognised as free women, and not to be followed or abused."[2]

The opinion of the Imam Abu Abdullah Muhammad bin Ahmed Al-Ansari Al-Qurtubi Al-Maliki (died in 671 A.H)

He said in his interpretation: "Arab women used to reveal their faces just like slave-girls, and this was an incentive for men to look at them, and develop a desire for them; so Allah ﷻ commanded His Messenger to enjoin them to draw their outer garments over their bodies, if they wanted to go out for their needs."

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[1] "Zad Al-Maseer fi 'Ilmi Tafseer" (6/422).
[2] "Mafatih Al-Ghayb" (6/591).

He also said: "*Jilbab* (long gown) is a cloth that is bigger than a scarf" and he reported on the authority of Ibn 'Abbas ﷺ and Ibn Mas'ud ﷺ that it is the outer garment. It was also said that it is the veil. But the correct opinion is that it is a clothing that covers all the body.

He reported that 'Umar bin Al-Khattab ﷺ said: "What prevents Muslim women – if they want to fulfil their needs outside – from going out in decent clothes, or those of their neighbours, well covered, so as not to be recognised by anyone, until they return home?"

Al-Qurtubi also said:

﴿that will be better that they should be known﴾

"i.e. free women, so as not to be taken for slave girls. If they are recognised (as free women) they would not be exposed to any harm. It is not necessarily that they should know the identity of the women to spare them the abuse. Just the fact of being well covered would define their state as being free women. 'Umar bin Al-Khattab ﷺ used to strike a slave-girl with his whip if she ever veiled herself, in order to preserve the dress code of the free women.

It is an obligation now that all women (free and slaves ones) should observe veiling and covering all their bodies. The Prophet's Companions ﷺ even prevented women from going

to the mosques, after his death ﷺ, despite him saying: "Do not prevent women from attending prayers in mosques" 'Aishah ﷺ said: "Had the Prophet ﷺ lived in our time, he would have prevented them (women) from going out, just like women of Children of Israel were forbidden to go to the mosques."[1]

The opinion of the Imam Al-Qadi Naser Din Abdullah bin 'Umar Al-Bidawi ash-Shafii (died in 691 A.H.)

He said in his interpretation:

﴿to draw their cloaks all over their bodies...﴾

i.e. to cover their faces and the rest of their bodies with their outer garments, if they go out for their needs.

﴿that will be better that they should be known...﴾

i.e. to be distinguished from slave gilrs,

﴿so as not to be harmed...﴾

from suspicious men who stop to talk to them on the road.

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[1] "Al-Jami' li Ahkam Al-Qur'an" (14/243-244).

The opinion of the scholar Ahmed bin Muhammad Shihab Din Al-Khafaji (died in 1069 A.H.)

He said in the margin on the interpretation of the scholar Al-Bidawi, explaining the previous paragraph that women should draw some of their outer garments over their bodies, and use the rest to veil themselves with it, or draw the whole garment over their heads and bodies, to ensure complete concealment.

The opinion of the Imam Abdullah bin Ahmed bin Mahmud An-Nasafi Al-Hanafi (died in 701 A.H.)

He said in his interpretation:

﴿to draw their cloaks all over their bodies﴾

i.e to drop their long gown over them to cover their faces and bodies. It was said to any woman whose cloth was removed from her face: "draw your clothing over your face!"[1]

Note: the slave-woman should observe the Hijab if there is fear of *fitnah*:

[1] "This was reported by An-Nasfi in his Tafsir (of the Qur'an) and it is a clear proof that the Muslim woman in Islamic societies used to cover her face; and the drawing of the clothing over the face, if it was revealed, was a customary act known among Muslims." Commentary of Sheikh Abdul-Aziz bin Khalaf "Views in Al-Albani's book the Hijab of the Muslim Woman" p. 51.

Sheikh Al-Islam Taqiy Din Abu Al-'Abbas Ahmed bin Taymiyah (died in 728 A.H.) said:

"And likewise, if there is fear of *fitnah*, the slave girl should draw her garment over her body and cover herself. She should lower her gaze, and men should lower theirs. There is no permission in the Qur'an or the *Sunnah* to look at all slave girls, or that they might display their charm in any respect and not cover themselves. However, the Qur'an did not command them as it did with free women; while the *Sunnah* has distinguished between them and free women, but in a general meaning. Rather, the custom of the believers was that free women conceal all their bodies, while slave girls did not. The Qur'an had excepted only old free women from observing total covering of their bodies. Therefore, it is all the more reason that, in some cases, slave-girls should observe the Hijab to prevent a likely *fitnah* once they display the beauty."[1]

Corrupted people, who lack wisdom and insight, claim that Islamic *Shari'ah* forbade the look at the old or disfigured woman, if she was a free woman, but legalised looking at a slave girl who could be young and beautiful. But the Imam Shams Din Ibn Al-Qayyim Al-Juziyah, a student of Sheikh Al-Islam Ibn Taymiyyah, replied to them saying: "This is an

[1] Tafsir Surat An-Nur, p. 86.

utter lie; where did Allah ﷻ forbid this, and legalise the other? Allah ﷻ said:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

(Say to the believing men to lower their gaze...)[1]

and did not allow men to freely look at the beautiful slave girls; because wherever there is fear of *fitnah*, the gaze is undoubtedly forbidden.

This suspicious argument was raised in the fact that Allah ﷻ commanded free women to cover themselves before foreign men, but did not command the slave girls – for their servitude to do so. However, this does not apply to the concubines who remain concealed in the house.

So, where did Allah ﷻ and His Messenger ﷺ ordered them to uncover their faces in markets and on the roads or in people's gathering? And where did Allah ﷻ permit men to look at them?

This is a definite allegation upon the *Shari'ah*. This grave mistake was confirmed by the fact that some jurists heard others say: "The '*Awra*[2] of a free woman is all her body, except her face and hands; but that of a slave-girl is her

[1] Surat An-Nur, Verse 31.

[2] That which a woman should conceal out of decency and chastity.

stomach (the front of her body), her back, and her legs" and thought that what is usually shown of a slave girl is like the rule regarding man. However, this applies only in *Salat*, not in gazing. For there are two types of '*awrah*: '*awrah* in *Salat* and '*awrah* of the gaze. A free woman may perform *Salat* revealing her face and hands, but should not do so when going out in markets and people's gatherings. And Allah ﷻ knows best.[1]

Imam Ahmed previously stated exactly what was confirmed by Ibn Taymiyyah and Ibn Al-Qayyim that a slave-girl should not veil herself, but the beautiful one should do so.[2]

The opinion of the scholar Muhammad bin Ahmed bin Jaziy Al-Kalbi Al-Maliki (died in 741 A.H.)

He said in his interpretation: "Arab women used to uncover their faces just like slave girls, and this was an incentive for men to look at them. So, Allah ﷻ commanded them to draw their outer garments over their bodies to cover their faces, and be distinguished from slave girls. '*Jilbab*' is a clothing that is larger than a *Khimar* (normal scarf), and it was said that it is the outer garment. The manner of drawing it – as interpreted by Ibn 'Abbas ﷺ - is that a woman should twist it around her face, until nothing is revealed but one eye to look

[1] "Al-Qiyas fi Shar' Al-Islami" p.69.

[2] "As-Sarim Al-Mashhour" p.74.

with; and it was also said that she should wrap herself with it and cover half her face.[1]

(that will be better that they should be known)

i.e. that is more likely that free women would be distinguished from slave girls. If a woman was recognised as a free one, she would not be subjected to any abuse like a slave girl. It does not mean that a free woman should be identified, but only distinguished from slave girls; because, there were in Madinah some slave girls, with bad reputations, and used to be stopped by foolish people and wrongdoers.[2]

The opinion of the Imam An-Nahawi Al-Mufassir Athir Din Abu Abdullah Muhammad bin Yusuf bin Ali bin Hayyan Al-Andalusi, known as Abu Hayyan (died in 745 A.H.)

He said in his interpretation: "... and As-Suday said: 'She should cover one of her eyes and her forehead and the other side, except the other eye.' This was the custom of women's dressing in Andalusia, where a woman shows only one eye." He also said: "It is evident that

[1] Al-Qurtubi related this statement to A-Hasan "Al-Jami' li Ahkam Al-Qur'an" (14/243).
[2] "Tasheel li 'Ulum Tanzeel" (3/144).

(and the women of the believers...)

includes both free women and slave girls; and the *fitnah* of the slave girls is greater because of their numerous activities, as opposed to free women. Therefore, it needs a clear proof to exclude them (slave girls) from the general context of women mentioned in the verse.[1]

(to draw their cloaks all over their bodies...)

i.e. covering all their bodies, and ***(over)*** includes covering the face; because women in *Jahiliyah* used to display their faces only.

(that will be better that they should be known...)

because of their decency, they will not subjected to any abuse. If a woman is observing full covering of her body, none would dare abuse her; whereas the one who displays her beauty, attracts all sorts of harm to her.

Evidence on the soundness of the distinction between free women and slave girls with regards to the Hijab

[1] It is clear that the Imam Abu Hayyan adopted the same rule for both free women and slave girls, with regards to observing the complete Hijab, covering the face and hands; as there is no evidence to distinguish between them in this rule.

Sheikh Al-Islam Ibn Taymiyyah said: "The Hijab is assigned to free women and not the slave girls, as was the *Sunnah* (practice) of the believers in the lifetime of the Prophet ﷺ and the Caliphs ﷺ. The free woman observes the Hijab, while the slave girl shows her face."[1]

He also said:

﴿Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies,,,﴾

This is a proof that the Hijab was commanded on the free women and not the slave girls; because Allah ﷻ specified the Prophet's wives and his daughters, and did not say: and those whom your right hands possess, or those possessed by your wives or daughters. Then He ﷻ said:

﴿and the women of the believers...﴾

and the slave girls are not included in the women of the believers, just like they were not included in ***﴿their women*** (i.e. their sisters in Islam)***﴾***[2], for ***﴿the female slaves whom your right hands possess﴾*** comes after in this Verse.

[1] "Tafsir Surat An-Nur" p. 56.
[2] Surat An-Nur, Verse 31.

Allah ﷻ said:

﴿Those who take an oath not to have sexual relations with their wives...﴾

and

﴿Those among you who make their wives unlawful to them...﴾

and the wives here are the ones married with a dowry, not the ones the right hand possesses; and likewise, the verse of the *jilbab*[1] (the outer garment) applies when going outside the house, while the verse of the Hijab[2] applies when women are addressed in their houses. This is confirmed by the *Hadith Sahih* about the Prophet's selection of Safiyyah bint Huyay, when the Companions ﷺ said: "If he ﷺ screened her from people's look, then she is a Mother of the Believers; otherwise, she becomes among the ones his right hand possesses."

This proved that the Hijab was specifically assigned to free women. In this *Hadith*, there is proof that the Motherhood of the Believers is restricted to the Prophet's wives, not his concubines.

[1] Surat Al-Ahzab, Verse 59.
[2] Surat An-Nur, Verse 31.

Some traditions reported on 'Umar bin Al-Khattab ﷺ in the distinction between free women and slave girls, regarding veiling.

Abdurazaq reported in his book a narration from Mu'ammar who quoted Qatadah from Anas bin Malik ﷺ that 'Umar bin Al-Khattab ﷺ struck a slave girl which belonged to the family of Anas ﷺ, because she was veiled, and said to her: 'reveal your face, and do not copy free women (by veiling yourself).'

Ibn Jareeh reported from 'Ata' that 'Umar bin Al-Khattab ﷺ used to prohibit slave girls from copying free women in the manner of their dressing.

Ibn Jareer reported from Nafi' that Safiyyah bint Abu 'Ubayd said to him: "A woman went out observing the veil; and 'Umar said: 'Who is this woman?' they said to him: 'The slave girl of so and so' a man in his household; so he sent for Hafsah and said to her: 'What makes you veil this woman, and let her cover herself with the outer garment? Do not make your slave girls copy the fee women.'"[1]

Ibn Abi Sheebah reported from Anas ﷺ who said: "A slave girl entered upon 'Umar ﷺ, and she was veiling herself with an outer garment; so he asked her: 'Were you set free?' she

[1] Transmitted by Al-Bayhaqi, who said: "Such traditions about 'Umar are authentic."

said: 'No.' He said: 'Why are you wearing the outer garment? Remove it from your head. Rather, it is for free women believers to wear it.' So she hesitated, but he rose towards her and she threw it down."

Muhammad bin Al-Hasan reported in "Kitab Al-Athar" a narration from Ibrahim An-Nakha'i that 'Umar bin Al-Khattab ﷺ used to admonish slave girls if they veiled themselves, and said: 'Do not copy free women.'

The Opinion of the Imam Al-Hafidh Abu Al-Fida' Isma'il 'Imad Din bin 'Umar bin Kathir Al-Qurashi Ash-Shafi'i (died in 774 A.H.)

He said in his great interpretation of the Qur'an: "Allah ﷻ said, commanding His Messenger ﷺ, to order women believers – especially his wives and daughters because of their honour – to draw their outer garments over their bodies, to distinguish themselves from the slave girls and from her code of dress of *Jahiliyah*.

'Jilbab' is the outer garment above the veil. This was the opinion of Ibn Mas'ud, 'Ubaydah, Qatadah, Al-Hasan Al-Basri, Sa'id bin Jubayr, Ibrahim An-Nakha'i, and 'Ata' Al-Khurasani, etc."

'Ali bin Abi Talhah reported from 'Ibn 'Abbas ﷺ who said: "Allah ﷻ commanded women believers to observe covering

Some traditions reported on 'Umar bin Al-Khattab ﷺ in the distinction between free women and slave girls, regarding veiling.

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'Ali bin Abi Talhah reported from 'Ibn 'Abbas ﷺ who said: "Allah ﷻ commanded women believers to observe covering

their faces from above their heads with their outer garments, if they go out for their needs, and may show only one eye."[1] Muhammad bin Sirin said: "I asked 'Ubaydah bin As-Salmani about the verse

﴿*to draw their outer garments over their bodies*﴾;

so he covered his face and head and showed just his left eye."[2]

The opinion of the Imam Jalal Din Abu Abdullah Muhammad bin Ahmed Al-Mahali (died in 864 A.H.)

He said in his interpretation: "The term '*jilbab*', used in verse 59: Surat Al-Ahzab, is the outer garment which covers all the body of a woman; they draw the garment around them and on their faces, except one eye, when they go out for their needs. That was more likely that they would be recognised as free women, and not be harmed; in contrary to slave girls who did not cover their faces, and were abused by the hypocrites on the road. ﴿***And Allah is Oft-Forgiving***﴾ for

[1] The narration of Ali bin Abi Talhah from Ibn Abbas is not linked; Al-Hafidh ibn Hajar said: "Ali bin Abi Talhah reported from Ibn 'Abbas but never heard directly from him. There is Mujahid between them in the chain of narration." Daheem said: "He did not heard Tafsir (of the Qur'an) from Ibn 'Abbas." Ibn Hibban mentioned him among the trustworthy narrators, and said: "He reported from Ibn 'Abbas, but never met him."

[2] Reported by As-Suyuti in "Ad-dir Al-Manthur" (5/221).

not observing concealment in the past and ﴿***Most Merciful***﴾ with them if they covered themselves.

The Imam Jalal-u-din As-Suyuti (died in 911 A.H.)

He said: "This is a verse of the Hijab to apply to all women. It states the obligation on believing women to cover the head, the face and the hands."[1]

The Imam Al-Khatib Ash-Sharbini (died in 977 A.H.)

He said in his interpretation:

"﴿*to draw their outer garments over*﴾

i.e. to let the garment loose over their faces and all over their bodies, and should let nothing be uncovered."[2]

He also said: "Ibn 'Adil said: and it is possible to say: the objective is to be recognised as chaste women (not ones who seek adultery); because a woman who covers her face, would not be sought to uncover her body…"

Sheikh Abu Su'ud Muhammad bin Muhammad Al-'Amadi (died in 951A.H.)

[1] "Awn Al-Ma'bud" (4/106); "Al-Ikleel" on the margin of "Jami' Al-Bayan" (p.334).

[2] "Siraj Al-Muneer" (3/271).

He said in his interpretation: "They should cover their faces and bodies, should they go out for one reason or another."[1]

Sheikh Isma'il Haqi Al-Barawsawi (died in 1137 A.H.)

He said in his interpretation: "The meaning is that they should cover their faces and bodies when they go out for their needs, and should not go outside revealing their faces and bodies like slave girls, to avoid being subjected to any harm from foolish people, thinking they were slave girls."

The scholar, Shawkani (died in 1250 A.H.),

He said in his interpretation:

"Al-Wahidi said: the interpreters (of the Qur'an) said: "They should cover their faces and heads, except one eye, to be recognised as free women, and not be harmed."

Then he said: "it is not intended by

﴿that is more likely that they should be recognised﴾

that free women should be personally identified; rather, they will be simply known as free women, because they have observed the code dress of free women."[1]

[1] "Irshad Al-Aql Salim ila mazaya Al-Qur'an Al-Karim" 7/115).

Sheikh Sayyid Muhammad 'Uthman bin Sayyid Abu Bakr bin Sayyid Abdullah Al-Mirghani Al-Mahjub Al-Makki (died in 1268 A.H.)

He said in his interpretation:

"***﴿to draw their outer garments over﴾***

i.e. to wrap closely their faces and all over their bodies with their covering garment."[2]

The Scholar Abu Al-Fadl Shihab Din Sayyid Mahmud Al-Alusi Al-Baghdadi (died in 1270 A.H.)

He said in his interpretation:

"The meaning is to draw their garment around their bodies, and keeping it loose to cover every part, except that which helps find the way on the road." He also said: "(to draw over them) means over all their bodies, and it was also said: Their heads or their faces, because what appeared of their body in *Jahiliyah* was their face."

He also said: "In another narration from Al-Habr, reported by Ibn Jarir, Ibn Abu Hatim and Ibn Mirdawayh: A woman

[1] "Fath Al-Qadeer" (4/304-305).
[2] "Tafsir Al-Mirghani" (2/93).

should cover her face from the top of her head with her outer garment, and show just one eye."

Umm Salamah ﷺ said: "When the verse

﴿to draw their cloaks all over their bodies…﴾

was revealed, the women of the Ansar came out as if they had crows over their heads by wearing black outer garments."[1]

Ni'mat Allah bin Mahmud Al-Khajwani

He said: "To cover their faces and all over their bodies, and should let nothing be uncovered, expect their eyes, or rather just one eye."[2]

Sheikh Abdul-Aziz bin Ahmed Dumairi (694 A.H.)

He said: "To cast their outer garment, covering the face and the head, and over their chest…"[3]

'Ali bin Ahmad bin Ibrahim Al-Mahayimi (a scholar from India, 835 A.H.)

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[1] Recorded by Abu Dawud (2/182), with a good chain of authorities.
[2] "Al-Fawatih Al-Ilahiyah" (2/163), copied from the "Magazine of the Salifiyah Universtity".
[3] "Tayseer fi 'Ulum Tafseer" p.91.

He said, "To draw over .i.e. to make a close covering of their faces and bodies."[1]

The scholar Ash-Sham Muhammad Jamal Din Al-Qasimi (died in 1332 A.H.)

He said in his interpretation:

"Free women were commanded to distinguish themselves from slave girls in the manner of dressing, by wearing outer garments, and covering the heads and faces, to display decency and chastity, so that indecent men do not abuse them."

The scholar Al-Qaseem Sheikh Abu Abdullah Abdurahman bin Nasir As-Sa'di (died in 1956 C.E)

He said in his interpretation: "The verse 59 in Surat Al-Ahzab is the one called the 'Verse of the Hijab'. Allah ﷻ commanded His Prophet to enjoin the Hijab upon all women, and should start with his wives and his daughters, because the one who enjoins something upon other people, should begin with his family first; just like when Allah ﷻ said:

﴿O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones.﴾

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[1] "Tabseer Ar-Rahman" (2/164).

﴿*To draw their cloaks all over their bodies*﴾

i.e. they should cast over them a clothing, such as a long veil, a cover or an outer garment, to cover their faces and chests. Then Allah ﷻ mentioned the wisdom of such code of dressing when He ﷻ said:

﴿***That is more likely that they should be recognised, and not be harmed***﴾

which is a proof that they are likely to be abused if they are not observing the Hijab. Corrupt people might think they are not chaste women, if they are displaying their beauty, and would not hesitate to harm them. They might abuse them, taking them for slave girls; therefore, the Hijab is vital in preventing any harm.

﴿*And Allah is Oft-Forgiving, Most Merciful…*﴾

Allah ﷻ forgave your past deeds, and is Merciful towards you as He ﷻ made clear for you the way to conduct yourselves in your lives, and gave you the light to distinguish between *Halal* and *Haraam* (lawful from unlawful; right from wrong).

The opinion of the scholar Muhammad Al-Ameen Shanqiti (died in 1393 A.H.)

He said: "The Qur'anic proof about the Hijab of the woman, and the covering all of her body, including her face, is in the verse:

﴿*O prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies*﴾.

Many scholars, such Ibn Mas'ud, Ibn 'Abbas, 'Ubayda As-Salmani, etc. have concluded that women should cover all their bodies, except one eye to look with.

If it is said: The expression in the verse ﴿***to draw their cloaks all over their bodies***﴾ does not include the meaning of covering the face literally, and there is no text in the Qur'an or in the *Sunnah* to maintain such meaning.

The answer is that in this verse, there is a clear indication that ﴿***to draw their cloaks all over their bodies***﴾ enters in the context of covering the face, by casting the outer garment over them. The mentioned indication is in Allah's saying: ﴿*Tell your wives*﴾ and the obligation upon the Prophet's wives to observe the Hijab and covering their faces is not contested among Muslims. Therefore, the reference of the wives, the daughters and the women of the believers is a proof on the obligation of covering the faces and drawing the outer garments (over the bodies).

Among other evidences, the interpretation to be mentioned later in detail[1] about the verse in Surat An-Nur, which proves that the meaning of ﴿***except that which appears (of it)***﴾ is the wrap above the garment; and so it is not correct to interpret it as the face and the hands, as it was previously explained.

﴿***That is more likely that they should be recognised.***﴾

Recognised as free women, not identified personally; therefore it is a proof that their faces are covered. The context of the verse which starts by commanding the Prophet's wives, his daughters and the women of the believers to draw their outer garments over their bodies, supports the fact that the recognition is not personal identification, but rather distinction from slave girls.

﴿***your wives***﴾ is also an indication that the recognition in the verse is not the personal identification by the revelation of the faces; because their complete Hijab was established and no Muslim person argues about it.

Any other interpretation is invalid following many evidences:

[1] The interpretation of Shanqiti regarding the opinion of Ibn 'Abbas ﷺ about the Verse in Surat An-Nur:﴿**and not to show their adornment except that which appear (of it)**﴾.

The first: The context of the verse as we have previously explained.

The second: The context that comes with ﴿***your wives***﴾, as mentioned earlier.

The third: The majority of the interpreters (of the Qur'an), among the Companions and the Followers, explained the verse along with the reason of its revelation. They said that women of Madinah used to go outside at night to answer the call of nature; and there were some wrongdoers who used to stand in the way of slave girls. Some free women used to go out dressed in a manner that did not distinguish them from slave girls, and those foolish people abused them (thinking they were slave girls!). So, Allah ﷻ commanded His Prophet ﷺ to order his wives, daughters and the women of the believers to observe the Hijab to differentiate themselves from slave girls, and be recognised as free women, so as not to be harmed by wrongdoers who usually abused slave girls. This does not mean that abusing slave girls is authorised; rather it is *Haraam*, and there is no doubt that those wrongdoers are among the people with a disease in their hearts, who are mentioned in the verse:

﴿ لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا﴾

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﴿If the hypocrites and those in whose hearts is a disease (evil desire for illegal sex) and those who spread false news among the people in Al-Madinah do not stop, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little time. Accursed, they shall be seized wherever found, and killed with a terrible slaughter.﴾[1]

The scholar Abu Al-A'la Al-Mawdudi (died in 1399 A.H.)

He reported opinions of many interpreters of this verse, and then he said: "It is clear from all these opinions that since the sublime time of the Companions until the eightth century, all people of knowledge have construed this verse in one meaning, which we have understood in its words. If we consult the Prophet's *Hadith*, we learn also that women started to observe wearing *Niqaab* in general, after the revelation of this verse, and never went out revealing their faces ever since. The Prophet ﷺ commanded that a woman in *ihram*[2] should wear neither a veil nor gloves[3], and this is a sound evidence that women in the Prophet's lifetime used to observe wearing the veil and the gloves in general (i.e. covering their faces and hands); so they were prohibited to observe them while in a state of *ihram* in Hajj. This was not intended, in reality, to expose publicly the faces of women

[1] Surat Al-Ahzab, Verse 60-61.
[2] Wearing the garment of the Makkah pilgrim.
[3] Transmitted by Imam Malik in "Al-Muwatta'".

during the Hajj, but rather a measure to prevent the veil from being part of the modest state of *Ihram*. There are some other *Hadith* which stated that the Prophet's wives and all Muslim women used to conceal their faces from foreign men while in a state of *Ihram*:

'Aishah ﷺ said: "Riders would pass us when we accompanied the Messenger of Allah ﷺ while we were in the sacred state (wearing *ihram*). When they came by us, each one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our face."[1]

Fatimah bint Al-Mundhir said: "We used to veil our faces when we were in *ihram* in the company of Asma' bin Abu Bakr As-Siddiq ﷺ, and she did not object to us."[2]

Allah ﷻ commanded women in the verse 31, in Surat An-Nur not to display their beauty, except to particular people mentioned in this verse. So, if we read this command that is related to the verse (59) in Surat Al-Ahzab (and directed to women to cast their outer garments over them), it becomes clear to us that it is intended to conceal their beauty from foreign men, yet this is not achieved except if the outer garment is not an adornment in itself. Furthermore, Allah ﷻ

[1] Recorded by Abu Dawud (1833).
[2] Recorded by Imam Malik in "Al-Muwatta'".

does not only command women to put on the *jilbab* and conceal their beauty, but also to cast part of that garment over them (from the top); and every rational person would not understand these words except that it means casting the veil upon them, in the manner of concealing the adornment of the body and the clothing. Then Allah ﷻ mentioned the reason behind this command and said that this is the best way for them to be recognised as women of the believers, and not be harmed.

It is obvious that this command is directed to women who do not find pleasure in attracting men's attention to look at their bodies; but rather they feel abused by it. Such women would rather be known for their chastity and righteousness.

To these pure and chaste women, Allah ﷻ says: "if you want to be recognised with such attributes, to avoid being targeted by men who prey on women who display their charm; then the way to it is not to go out exposing your adornment, like a bride on her wedding night, displaying your beauty. The best way is to draw your outer garments over your bodies, and your veils upon your faces, and walk in a discreet manner.

The woman who adorns and prepares herself before going out, applying all kind of multicoloured make-up, her objective could be nothing but to draw men's attention to her, and raise their desire for her. She would be simply

deceiving herself and others if she claims afterwards that she felt distressed by men's harassment.

The word of a man does not determine his intention; rather, it is his true intention that selects and defines the form of his activity. Therefore, the woman who turns herself into an attractive attention, and walks in front of men, her deed betrays the reasons behind it.

The personal opinion of any person – whether it conforms to the Qur'an or opposes it, and whether he himself approves of the guidance of the Qur'an as a code of conduct and a way of life or not, could not miss out in understanding the object of the Qur'an, if he is sincere in his interpretation. As long as he is not a hypocrite, he would approve that the aim of the Qur'an is what we have mentioned earlier.

Sheikh Abu Bakr Al-Jaza'iri, may Allah safeguard him:

He said: "The verse in Surat Al-Ahzab has cancelled the call of specialisation with regards to Hijab, as it literally included the women of the believers. It commands the female believers to veil their faces and cover their beauty if they go out for their needs. The verse refers to the Islamic society in the time of the revelation. It was disturbed because of the dominant presence of the hypocrites and pagans, and the fact that the Prophet's rule and security were not established yet,

as some hypocrites still stood in the way of slave girls to flirt with them.

It is for the urgent reason of safety that Allah ﷻ commanded His Prophet ﷺ to enjoin the Hijab in his wives, daughters and women of the believers, ordering them to cover their faces and heads if they went out for their needs, to be recognised as free women, and not as servants in people's houses. Therefore, the hypocrites would not stand in their way to flirt with them.

Corrupt people who call for *sufur* claim that this verse does command women to cover their faces, but that they were ordered to cover their heads. This is a false and invalid claim, because the *jilbab* is what a woman put over her head; therefore, how is it, she is told: 'draw your *jilbab* from your head as a cover'?

Rather, she draws her *jilbab* from her head to cover her face, and this was the reasonable understanding from the Arabs of the revelation revealed in Arabic. Besides, the covering of the head alone does not prevent the much dreaded acts of flirtation; which can only be prevented by covering the face entirely. It is a fact that a woman who uncovers her face, facilitates the way to chat and flirt with her, just by looking at one another in they eye!

Dr. Muhammad Mahmud Hijazi, may Allah safeguard him:

He said in his interpretation:

"***(To draw their cloaks all over their bodies...)***

to cover their entire bodies, including their faces, except that with which she looks her way."[1]

Sheikh Abdul-Aziz bin Khalaf, may Allah safeguard him:

He said: "The concept in '*jilbab*' is not restricted in name, gender or colour; rather it is any garment with which a woman wraps herself in order to cover her adornment.

The Verse ***(That is more likely that they should be recognised)***[2] emphasises the specification of the face, because the face is the epitome of identification. Therefore the verse is a definite text of the obligation of covering the face. Allah ﷻ also said: ***(So as not to be harmed...)*** and

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[1] "Tafsir Al-Wadih" (22/27).

[2] Sheikh Abdul Aziz commented on this Verse saying: "If there was just this particular text, from Allah ﷻ, that forbids a woman to reveal her face, it would have been sufficient; because the face is the model for her personal identification, and an incentive to attract fitnah. Allah ﷻ ordered women to cover anything in their body that reveal their beauty, and His Command is an obligation on the part of His servants, and there is no proof that takes this Command from its state of obligation to recommendation or free will.

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[1] "Tafsir Al-Wadih" (22/27).

[2] Sheikh Abdul Aziz commented on this Verse saying: "If there was just this particular text, from Allah ﷻ, that forbids a woman to reveal her face, it would have been sufficient; because the face is the model for her personal identification, and an incentive to attract fitnah. Allah ﷻ ordered women to cover anything in their body that reveal their beauty, and His Command is an obligation on the part of His servants, and there is no proof that takes this Command from its state of obligation to recommendation or free will.

this states that identifying the beauty of a woman is an incentive to harm her, and a *fitnah* to others. Therefore, Allah ﷻ forbade her to go out displaying any of her part that reveals her beauty and adornment, whatever it is.

Al-Jilbab is more perfect than applying the *Khimar*, because it surrounds the whole body of a woman, it covers every part that shapes her body and prevents showing her adornment.

If those who legalise revealing the face say: "This verse is designated for the Prophet's wives when they go out for their needs." We say: "The truth is that the rule in the Qur'anic verses is not bonded by reasons of the revelation; they address people in this time and after, just like it addressed the Messenger of Allah ﷺ and his Companions ﷺ. This is not denied by anyone of the people of knowledge, because the example is derived from the general context of the word, not in the particularity of the cause.

The opinion of the scholar Abu Hisham Abdullah Al-Ansari in his interpretation of the verse (59) in Surat Al-Ahzab

His opinion was included in his great research "*Ibraz Al-Haq wa Sawab fi Mas'alat Sufur wal Hijab*", which was published in the magazine "*Al-Jami'ah As-Salafiyah*" in India. He wrote this effort as a reply on an article written by Dr. Muhammad Taqiy Din Al-Hilali – may Allah bless him

– titled: "*Al-Isfar 'ani Al-Haq fi Mas'alat Sufur wal Hijab*". He said:

"This verse is a continuation and an explanation to the verse of the Hijab; because the latter is drawn out to explain the regulations of houses. Allah ﷻ began the verse with

﴿O you who believe, do not enter the Prophet's houses, unless permission is given to you…﴾,

and in this course, He ﷻ commanded the Hijab, saying

﴿and when you ask them, ask them from behind a screen…﴾,

then the Companions understood that it is not lawful for them to enter the Prophet's houses, or stand by the door when requesting something; rather they should ask for it behind a screen, whether a wall, a door or the cover cast on the door. From this point, a new question was raised: what should they do? Or what should women do if they go out? So Allah ﷻ revealed this verse, and commanded women to draw over them their outer garments, to conclude the matter of the Hijab (to solve the problem) in both cases, while staying in the house, or when going outside.

This verse (59) in Surat Al-Ahzab requires some examinations and thinking from some perspectives:

The first: Allah ﷻ did not say: "*yatajalbabna*" using the verb of the word "*jilbab*" (which means wearing the *jilbab*), but rather, He ﷻ said: "*yudneena*" using the verb "*danā*" (which means drawing or casting) the *jilbab* over them, and this emphasises more concealment than simply wearing the *jilbab*.

The second: Drawing an outer garment over oneself is not like wearing a normal garment. It is very important to perceive the meaning of casting the outer garment over the body, from the head, and obviously it drops over the face.

The third: The preposition in the term "*yudneena*" refers to three groups: the Prophet's wives, his daughters, and women of the believers; and the scholars have all agreed that covering the face and hands was an obligation on the Prophet's wives. Therefore, if this act suggests that there is obligation to cover the face and hands on the part of one particular group, why would the same act not suggest the same obligation on the part of other groups?

The fourth: Allah ﷻ commanded the Mothers of the Believers to observe entire concealment in the verse of the Hijab, and did not exclude any part of the body; therefore, if the meaning intended in "drawing the *jilbab* over the body" was simply covering the head, without the face and the hands, then Allah's Words would have been confusing to the Mothers of the Believers; for it would be strange to order

them to observe total concealment (including the face and the hands) and then command them later to cover only the head, while the other verse remains standing with clear judgement (not abrogated).

The fifth: The methods of the narrators differed in illustrating the cause of the revelation of this verse; nevertheless, they are agreed upon the aim behind this command – i.e. distinguishing between free women and slave girls with their way of dressing. We should refer to the customs of the Arabs in those times and before; and it sounds from the poems of the pre-Islamic era that free women and those with decent lineage used to cover their faces in *Jahiliyah* as well. Even if covering the face was not commonly observed, it was acknowledged as the manner of dressing to distinguish a free woman from a slave girl.

The sixth: There are some narrations which clearly show the code of dressing which distinguishes between a free woman and a slave girl:

Ibn Sa'd reported from Muhammad bin Ka'b Al-Qaradhi who said: "A man among the hypocrites used to stand in the way of Muslim women to harm them; and when they questioned him; he said: 'I took her for a slave girl' so Allah ﷻ commanded women of the believers to dress differently from slave girls and draw their outer garments over their body and face, except one eye." He said: "That is more likely

for them to be recognised (as free women) and not be harmed".[1]

A closer narration was the one transmitted by Ibn Hajar, and reported by Dr. Al-Hilali; it included the interpretation of "*yudneena*" as to veil themselves, and veiling is an action that applies on the face. Al-Kindi[2] used to be called "the veiled Kindi" because he would only go out with a veil wrapped around his head and face.[3]

Ahmed bin Abi Ya'qub said in his history book: "The Arab used to attend the 'Ukadh market with veils on their faces; and it was said: 'The first Arab man to unveil his face was Dhareef Ghanam Al-'Anbari.'"[4]

There is also the common saying: "He cast over his face the veil of decency."

The narrations that show the causes of the revelation also state that the distinction between the free woman and the slave girl is the covering of the face and the hands.

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[1] "Tabaqat Ibn Sa'd" (8/176-177).
[2] The Veiled al-Muqanna al-Kindi's name is *Muhammad ibn Thufar ibn 'Umair ibn Abi Shammar al-Kindi al-Hadrami.* A famed poet, died in 70 A.H.
[3] Refer to "A-Aghani", a biography of Al-Kindi (17/60).
[4] "History of Ya'qubi" Urbah (2/315).

The statement of Dr. Al-Hilali that 'Umar bin Al-Khattab used to strike the slave girls for covering their heads is not valid; and the correct statement is that he ﷺ used to strike them for veiling their faces; and the evidence came in the narration of Anas bin Malik ﷺ who said: "A veiled slave girl passed by Umar bin Al-Khattab ﷺ; so he raised his whip towards her and said: 'You servant! How dare you copy free women? Drop that veil off your face."[1]

It is strange that Dr. Al-Hilali had used such narration to legalise uncovering the faces of free women!!

The seventh: If we ever approved that just covering the head helps distinguish between a free woman and a slave girl; then there is no doubt that covering both the face and the head is more appropriate to allow this distinction, and meet the objective.

The eight: The cause of the revelation states that Allah ﷻ averted a malicious act (i.e. the standing of the hypocrites in the way of women), by commanding women to cast their outer garments over them. However, a more evil situation is also averted in the fact that if a hypocrite stands in the way of a woman – even if she were an adulterer – and addressed her with impudence, she would rebel and fly into a rage at him; and he would gain nothing but disgrace and dishonour.

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[1] "Fath Al-Bayan" by Nawab Siddiq Hasan Khan(7/316).

When a woman goes out unveiling her face, her look will inevitably meet that of any man; and it is known that such situation produces an attraction inside the two hearts, rarely ignored by one of the two. Therefore, one of them is likely to fall easy prey for the other, and it is for this reason that it is said: "A look is one of the poisonous arrows of Iblis (the devil)."[1]

These corrupted acts were not imagined; for the human society all over the world have suffered from them, and they are all the evil consequences of *sufur* (unveiling).

Surely, there are many other evil situations, alongside the one that led to the revelation of the verse of the Hijab; and Allah ﷻ, the All-Wise, the All-Knowing, who knows the eye's deceit and what the people's breast conceal, is of course aware of them when He ﷻ revealed the verse, which also covers all other causes of corruption.

The ninth: The deeds of the Mothers of the Believers and those of the rest women of the believers guide us to what is authentic with regards to drawing the *jilbab* over the body; because the speech was directed to them, as Allah ﷻ was guarding them, and the Prophet ﷺ was watching over their deeds. So, we do not assume that the Prophet ﷺ had established in the life of the male and female Companions a

[1] "Tafsir Ibn Kathir" (5/87).

practice which was not commanded by Allah ﷻ. On the contrary, there are detailed narrations which proved that they used to cover their faces as part of their belief in the Book of Allah (the Qur'an) and a belief in its Revelation.

The tenth:: The Companions, the Followers and the scholars, specialising in the interpretation of the Qur'an have all interpreted the manner of drawing over the "*jilbab*" in a way that includes covering the face as well, except some rare and odd opinions.

I therefore listed a number of opinions of many interpreters – which were mentioned earlier – and said: "These are the opinions of the scholars of this *ummah*, from the best century (the first one) till the fourteenth one, in which we live; and none of them literally oppose the statement of "covering the face".

The eleventh: "*Yudneena*" is a command expressed in the future tense. It is known that a command is an obligation, and if it is expressed in the future tense, it puts more emphasis on the obligation. Therefore, if it was determined in ten perspectives that the intended meaning of "drawing over the *jilbab*" includes covering the face, then it is defined as an obligation announced by Allah ﷻ, and so there is no avoidance to observe it.

One should not be deceived by the overall agreement of the scholars that the face and the hands are not '*awra*[1], because the topic of the Hijab is not about the "*awra*". Rather, Allah ﷻ commanded the Hijab because it is purest to the hearts of men and women believers. Certainly, they would not have been contradicting themselves by stating that the face and the hands are not part of the '*awra*, along with their confirmation that it is an obligation to cover them, because the reason for this obligation is the prevention of *fitnah*.

One should know that the Companions whose women observed covering their faces and hands after the revelation of the two verses in Surat An-Nur and Al-Ahzab, and all the great interpreters of the Qur'an who explained the drawing over of the *jilbab* as to include covering the face as well, none could say that they ignored the language of the Arab (in which the Qur'an was revealed), or that they ignored the fact that they were observing a command from Allah, which was an obligation.

The scholar Abdul Aziz bin Baz – may Allah bless him – said in his interpretation of this verse: "The *jilbab* is the outer garment a woman puts on her head to conceal herself, and cover herself with. Allah ﷻ commanded all women believers to draw their outer garment over their beauty, such

[1] That which should be concealed, because the regulations of the face and the hands are not part of the 'awrah in Salat and also when observing ihram (in Hajj).

as hair, face, etc. so as to be recognised for their decency, and not be harmed."[1]

The rule of wearing the *jilbab*

Umm 'Atiyyah ﷺ said: "The Messenger of Allah ﷺ commanded us all to go out and attend the prayer in *'Id Al-Fitr* and *'Id Al-Adha*, including young women and women in menstruation. As for the menstruating women, they should not pray, but need to attend the good. I said: 'O Messenger of Allah, if one of us does not have a *jilbab* (what should she do?)?' He ﷺ said: 'She may borrow one from her sister (in Islam).'"[2]

Al-Hafidh Ibn Hajar said: "In this *Hadith*, there is prohibition of women to go out without wearing the *jilbab*."[3]

Al-Badr Al-'Ayni said: "Among the useful lessons in the *Hadith*, the prohibition of women to go out without wearing the *jilbab*."[4]

The scholar Al-Albani – may Allah bless him – said, commenting on the opinion of Al-Kashmiri: "The *jilbab* is worn to cover the adornment of women from foreign men.

[1] "A research paper that examines the sufur and the Hijab" p. 6.
[2] Transmitted by Al-Bukhari and Muslim.
[3] "Fath Al-Bari" (1/424).
[4] "Umdat Al-Qari" (3/305).

Whether she goes out to them, or they enter her house, she is under obligation, in any case, to observe wearing the *jilbab*." This opinion was supported by the *Hadith* of Qays bin Zayd, who said: "The Messenger of Allah divorced Hafsah, the daughter of 'Umar bin Al-Khattab ﷺ. Then, he ﷺ entered upon her, and she wore the *jilbab*; thereupon, the Messenger of Allah ﷺ said to her: 'Jibril (Gabriel) ﷺ came to me and said: 'Take back Hafsah as your wife again, for she observes fasting and prayer at night, and she is your wife in Paradise.'"[1] And it was authentically reported that 'Aishah ﷺ used to wear the *jilbab* even if she was performing *Salat*; therefore, the *jilbab* is not especially applicable to going out.[2]

The *Fatwa* of the sheikh Al-Albani on the obligation of wearing the *jilbab*.

He said – may Allah bless him: "... the truth that should be observed from the two verses in An-Nur and Al-Ahzab is the fact the women must apply the *Khimar* if they go out, and draw the *jilbab* over them; because it is more concealing to them, and would not describe the shape of their heads and shoulders. This is a matter commanded by Allah ﷻ ..., and what I have mentioned is similar to the interpretation of

[1] Transmitted by Ibn Sa'd (8/58). Al-Albani said: "The Hadith is mursal (incompletely transmitted prophetic tradition resting on a chain of authorities that goes no further back than the 2nd generation after the Prophet ﷺ.) and was transmitted by Al-Hakim (4/15).
[2] "The Hijab of the Muslim Woman" p. 40.

some scholars: As-Suyuti said[1]: "Ibn Abi Hatim reported from Sa'id bin Jubayr who said, interpreting ﴿***to draw their outer garments over them...***﴾: they should cast their outer garment over their *Khimar*. It is unlawful that a Muslim woman be seen by a foreign man, except that she has her outer garment over her *Khimar*, which is wrapped over her head and neck."[2]

He also said: "The objective of the outer garment is to eradicate *fitnah*, and this is achieved with a wide and loose garment. As for the tight garment, even if it covers the colour of the skin, it describes the shape of the woman or some of it, which is an incentive to immorality as everyone knows; therefore, the garment must be wide. Usamah bin Zayd ﷺ said: The Prophet ﷺ offered me Egyptian linen (*qibtiyah*) which was given to him by Dahiya Al-Kilby; so I dressed my wife with it. The Prophet ﷺ said to me: 'Why did you not dress with the "*qibtiyah*"?' I said: 'I dressed my wife with it.' He ﷺ then said to me: 'Tell her to dress with a gown underneath it, for I fear that it might depict the form of her bones." The Prophet ﷺ commanded that a woman puts a gown underneath the thick *qibtiyah* garment to prevent depicting the shape of her body. A command from the Prophet ﷺ is an obligation upon every Muslim, as stated in the foundations of Islamic jurisprudence.[3]

[1] Ad-dar al-mantur (5/222).
[2] "The Hijab of the Muslim Woman" p 39-40.
[3] "The Hijab of the Muslim Woman" p 60.

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[1] Ad-dar al-mantur (5/222).
[2] "The Hijab of the Muslim Woman" p 39-40.
[3] "The Hijab of the Muslim Woman" p 60.

The *Hadith* stated that the *qibtiyah* was a very thick cloth, but also mentioned the object of caution that the Prophet ﷺ was wary of from the *qibtiyah*, as he ﷺ said: 'I fear that it might depict the form of her bones.' Therefore, the Sheikh asserted that the *Hadith* referred to the thick garments that described the size of the body, even if the body was not thin. He then disapproved the opinion of some Shafi'i scholars, which said: 'It is recommendable for a woman to pray in a long and loose-fitting garment and a *khimar*, and draw a thick *jilbab* over her garment completely to prevent any description of her body' and said: "To say 'it is recommendable only' contradicts the clear command of obligation as stated earlier. However the expression of Shafi'i, in one of his books[1], is closer to ours; for he said: 'If one prays in a see-through garment, his prayer is not valid, and if he prays in a garment that describes the size of his body, but is not transparent, I believe his act is reprehensible; yet he does not need to redo that prayer again. The case of a woman in this matter is even worse if she prays in a garment that describes her body. I believe that she should pray only in a long *jilbab* drawn over her garments." Aishah ﷺ said: "It is an obligation that a woman prays in three garments: a long chemise, a *jilbab* and a *khimar*" she used to undo her wrapper (loin cloth) and use it as a *jilbab* to pray in."[2]

[1] "Al-Umm" (1/78).

[2] Transmitted by Ibn Sa'd (8/48-49) and was authenticated by Al-Albani.

Aishah ﷺ used to do that to prevent any of her garments from describing her body, and her expression 'it is an obligation' is a proof of the obligation. In the same context, 'Umar bin Al-Khattab ﷺ said: "When a woman wants to pray, she should do it wearing a chemise inside, a *khimar* and wrapper over her body."[1]

This supports our opinion about the obligation on women to put together the *khimar* and the *jilbab* if they go out."[2]

Discussing the interpretation of Sheikh Al-Albani of the verse 59 in Surat Al-Ahzab

He said: "There is no indication in the verse that the face of a woman is '*awra*[3] and should be covered. Its objective is to command women to cast their outer garments over their bodies, and this is a general, unrestricted command. The casting of the outer garment may refer to places of adornment, which should not be displayed, according to the Word of Allah in the verse[4] 31 in Surat An-Nur. Therefore in this case, the mentioned indication is discarded, and the command might be more comprehensive to include covering the face as well.

[1] Transmitted by Ibn Abi Shaybah in "Al-Musannaf" and was authenticated by Al-Abani.

[2] "The Hijab of the Muslim Woman" p. 61-62.

[3] The 'awrah is anything in the body which should be concealed.

[4] i.e. **"And not to show off their adornment except that which appear (of it)".**

Both interpretations were approved by a group of early scholars, and their opinions were recorded by Ibn Jarir in his "*Tafsir*" and As-Suyuti in "*Ad-darr Al-Manthur*", and I consider the first opinion to be more likely the correct one, for certain reasons:

First: the Qur'an interprets itself, and it was evident from the verse in Surat An-Nur that it is not an obligation to cover the face; therefore "casting the outer garment" should apply all over the body, except the face, in order to be in agreement with the two verses.

Second: the *Sunnah* interprets the Qur'an; it specifies its general meaning, and restricts its unlimited one, and many texts have indicated that it is not an obligation to cover the face; therefore this verse should be interpreted accordingly.

It was confirmed that the face should not necessarily be concealed, and this is the opinion of many scholars as stated by Ibn Rushd in "*Al-Bidayah*" (1/89), and among them are Imam Abu Haneefah, Malik, Shafi'i, and a narration of Imam Ahmed in "*Al-Majmu'*" (3/169). It was also reported by Tahawi in "*Sharh Al-Ma'ani*" (2/9) on the authority of companions of Abu Haneefah. It was also asserted in "*Al-Mahammat*" one of the books of Shafi'i scholars that it was the correct opinion, as mentioned by Sheikh Sharbini in "*Al-Iqna'*" (2/110).

Nevertheless, this should be restricted with the condition that no adornment should be displayed in the hands and the face, pursuant to the general meaning in the verse

(and not to show off their adornment...),

otherwise concealment would be an obligation, especially in this age where women represent a *fitnah* by adorning their faces and hands with all types of multicoloured adornments which every Muslim or any reasonable person with self-honour agrees of its prohibition."[1]

You see from the statement of the Sheikh Al-Albani that he considered the first opinion to be more likely the correct one for two reasons:

First, that the Qur'an interprets itself. This is true, yet if we apply it on the verses of the Hijab altogether, we would conclude that the verses in Surat An-Nur and Al-Ahzab all confirm the general meaning of "casting the outer garment over the whole body".

The second claim mentioned by the Sheikh is that many texts in the *Sunnah* indicate that it is not an obligation to cover the face. This is argued with the fact that those mentioned texts

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[1] "The Hijab of the Muslim Woman" p 40-42, and there will be more clarification in the interpretation of the mentioned Verses inshallah.

have potential meanings not unequivocal in legalising *Sufur* (the unveiling of the face). When evidence is coupled with probability, its function as evidence is annulled.

Then the Sheikh concluded from the two points that the face is not '*awrah*, and said: "It was confirmed that the face is not '*awrah* to be concealed", and said: "…and this is the opinion of many scholars…"

There is no objection between the opinion of many scholars that the face is not '*awrah*, and the opinion of others that the face should be covered before foreign men; because the regulations of the '*awrah* are not those of the Hijab. If it is said: "The face of a woman is not '*awrah*" we should understand that this statement applies for a woman during *Salat*, when there are no foreign men present. As for the look of foreign men at her, the whole of her body becomes '*awrah* and should be concealed completely from their eyes, following the *Hadith* of the Prophet ﷺ: "A woman should be concealed."

Therefore, we usually find the statements of the scholars, that the face and the hands are not '*awrah*, come in the context of "the conditions for the validity of *Salat*" i.e. what should be concealed when performing a prayer.

Shafi'i, may Allah bless him, said in his chapter: "The Manner of Dressing for *Salat*": "All the body of a woman

should be concealed, except the hands and the face." And he also said: "A woman should conceal everything when performing a prayer, except her hands and her face."

Shihab said: "The statement of Al-Bidawi, regarding what should be concealed in prayer, goes with the opinion of Imam Shafi'i."[1]

Sheikh Muhammad 'Aleesh said: "The *'awrah* of a free woman is all her body, except her hands and face, and this applies when performing *Salat*."[2]

The Imam Muwaffiq-Din bin Qudamah, may Allah bless him, said in his chapter (The Manner to perform *Salat*): "Malik, Al-Awza'i and Shafi'i said: 'All the body of a woman is '*awrah*, except her hands and face; everything else should be concealed.'"[3]

Sheikh Muhammad Zakariyah bin Yahya Al-Kandahlawi: "The scholars have all agreed that a woman may uncover her face in *Salat*."[4]

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[1] "Inayat Al-Qadi" (6/373), and refer to "Ruh Al-Ma'ani" by Al-Alusi (18/141).
[2] "Manh Al-Jalil 'ala Mukhtasar Al-'Allamah Khalil" (1/133).
[3] "Al-Mughni" (1/101).
[4] "Badhl Al-Majhud li hal Sunan Abi Dawud" (4/301).

Sheikh Al-Islam, Ibn Taymiyyah, may Allah bless him, confirmed that women should not reveal their faces, hands and feet to foreign men, and then added: "As for covering them in *Salat*, it is not an obligation as agreed by all the scholars. Instead, she is authorised to reveal them when performing prayer."[1]

Sheikh Mustafa Rahibani said: "There is no disagreement in opinions that free women are authorised to reveal their faces and hands in *Salat* – this was mentioned in Al-Mughni, and others."[2]

Al-Mardawi, may Allah bless him, said: "Zarkashi said: 'Imam Ahmed stated that all the body of a woman is '*awrah*, and this applies on everything except the face, or in a situation outside *Salat*. Other scholars said: the face is '*awrah*; it is revealed in *Salat* only for necessity. Sheikh Taqiy-Din said: It is certain that the face is not '*awrah* in *Salat*, while it should be concealed from the eyesight of foreign men, who are not authorised to look at it."[3]

The Sheikh and great scholar of Hanbali school in his time, Mansur bin Idriss Al-Bahuti said: "All the body of a free woman is '*awrah* in *Salat*, including her nails and hair, for

[1] "The Hijab of the Muslim Woman and her dress in Salat" p. 6.
[2] "Matalib Uwli Nuha fi Sharh Ghayat Al-Muntaha" (1/330).
[3] "Al-Insaf fi Ma'rifati Ar-Rajih min Al-Khilaf." (1/452).

the Prophet ﷺ said: "A woman is '*awrah* (should be concealed)"[1].

Umm Salamah ؓ asked the Prophet ﷺ: "Can a woman pray in a chemise and a *khimar*, without a wrapping cloth around her?" he ﷺ said: "Only if the chemise was long enough to cover her feet."[2]

Sheikh Al-Islam Ibn Taymiyyah, may Allah bless him, said: "Our Companions scholars differed in expressing their opinion regarding the rule about the face of a free woman in prayer; so some of them said: 'It is not '*awrah*', while others said: 'It is *awrah*, and it was only permitted for women to uncover it in *Salat* as a matter of necessity.' The correct opinion is that the face is not '*awrah* in *Salat*, but it is in other situation when is being looked at by foreign men, for they are prohibited to see it."[3]

Sheikh Abu Naja Sharaf-Din Musa Al-Hijawi Al-Maqdisi said: "All the body of a free woman should be concealed in *Salat*, even her nails and hair, except her face; and a group of scholars said: her hands and her face are '*awrah* outside *Salat*, just like looking at the rest of her body."[4]

[1] Recorded by Tirmidhi.
[2] Recorded by Abu Dawud.
[3] Reported by Tuwayjiri in "Sarim Al-Mashhur" p. 72-73.
[4] "Al-Iqna'" (1/88).

He added: "And it is reprehensible to pray in a garment with pictures, or to pray veiling the face for both men and women, except if a woman happens to be in a place where there might be men who would not avoid looking at her; in this case, she should not remove her veil."[1]

Al-Imam Ibn Al-Qayyim Al-Juziyyah, may Allah bless him, said: "There are two types of '*awrah*: One is *Salat*, and one in looking at a woman outside *Salat*. A free woman is allowed to pray uncovering her face and hands, but she should not go out in that manner."[2]

As for the argument of Sheikh Al-Albani, regarding the statement of Sheikh Sharbini in "*Al-Iqna*'", it is rejected with the afore-mentioned explanation that the subject of the Hijab is not the '*awrah*.

Al-Bidawi said in his interpretation of the verse

﴿And not to show off their adornment, except that which appears (of it)﴾:

The exception is the face and the hands, because they are part of what ought to be concealed, and this is obviously in *Salat*, not in situations when women are being looked at by

[1] "Al-Iqna' fi Hal Alfad Abi Shuja"' (185) chapter of Covering the 'Awrah.
[2] "Al-Qiyas fi Shar' Al-Islami." P. 69.

foreign men. The whole body of a free woman is '*awrah*, and it is not permissible for other than the husband and the *mahram* to look at any part of it, except in necessity, such as in medical treatment, etc."[1]

Ash-Shihab said in his interpretation: "The opinion of Shafi'i, may Allah bless him, as in "*ar-Rawdah*" and other writings, is that all the body of a woman is '*awrah*, even the face and the hands, without exception; but it was said: It is permissible to look at the face and the hands as long as there is no worry of any *fitnah*."[2]

The Amir Muhammad bin Isma'il As-Sana'ani, may Allah bless him, said:

"It is permissible to uncover her face, because there is no evidence that it should be covered, yet she has to cover it, if a foreign man is likely to look at her, while she is praying. As for situations outside *Salat*, all her body is '*awrah*, and should be concealed from the gazing of foreign men."[3]

Al-Mawdudi, may Allah bless him said: "The surprising thing is that those who permit women to uncover their faces and hands gave as evidence the fact that the face and the hands are not '*awrah*; although there is a big difference

[1] "Inayat Al-Qadi wa Kifayat Ar-Radi" (6/373).
[2] Ibid.
[3] "Subul Salam" (1/176).

between the Hijab and the covering of the '*awrah*. The '*awrah* is what is not permissible to uncover even in the presence of *mahram* men. As for the Hijab, it is something beyond the covering of the '*awrah*; it is the screen that keeps women at bay from foreign men."[1]

Sheikh Abu Hisham Abdullah Al-Ansari said: "One should not be deceived by the near overall agreement of the scholars to exclude the face and the hands from the rule of the '*awrah*, for the subject of the Hijab is not the '*awrah* itself; rather the Hijab was commanded because it is a source of purity for the hearts of believing men and women."

This amount of statements from the scholars is enough to confirm the difference between the regulations of the '*awrah* and those of the Hijab; therefore, there is no validity in the argument of those who legalise *sufur* (unveiling) and claim that there is a near overall agreement of the scholars that the face and the hands are not '*awrah*.

The second proof

The verse of the Hijab

Allah ﷻ said:

﴿And when you ask them for anything you want, ask them from behind a screen; that is purer for your hearts and for their hearts.﴾

[1] "Tafsir Surat An-Nur" p. 158.

This verse was sent down in Dhul-Qi'dah, in 5A.H. It generally commands women to cover all parts of their bodies, including the face and the hands. This meaning was witnessed in the practise of the Mothers of the Believers, and the scholars did not differ to determine this meaning. However, those who think that the face and the hands are not part of the Hijab say: "This verse was specially assigned to the Mothers of the Believers" so it is this part of the verse that requires an examination and research.

The Imam of the interpreters, Sheikh Au Ja'far Muhammad bin Jarir Tabari, may Allah bless him, said:

"***﴿And when you ask them for anything you want...﴾*** i.e. if you ask the wives of the Messenger of Allah ﷺ and women of the believers, who are not your wives, for anything; ***﴿ask them from behind a screen...﴾*** i.e. from behind a covering barrier between you and them, and do not enter upon them in their houses; ***﴿that is purer for your hearts and for their hearts...﴾*** i.e. asking them from behind a screen is purer to your hearts and their hearts; it prevents the arousal of the feeling of men towards women and that of women towards men, if there is any direct gazing at each other, and so it denies the devil any way onto them."[1]

[1] "Jami' Al-Bayan" (22/39).

The scholar Abu Bakr Al-Jassas Al-Hanafi, may Allah bless him, said:

"***﴿And when you ask them for anything you want, ask them from behind a screen...﴾*** This verse comprises the prohibition of looking at the wives of the Prophet ﷺ, and made it clear that it is purer to both hearts (men and women); because looking at each other may lead to an inclination or stir a desire, so, Allah ﷻ put an end to it by commanding them to observe the Hijab between them.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۖ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴾

﴿O you who believe, do not enter the Prophet's houses, unless permission is given to you for a meal, and not to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such behaviour annoys the Prophet, and he is shy of asking you to go; but Allah is not shy of telling you the truth. And when you ask his wives for anything you want, ask them from behind a screen; that is

purer for your hearts and their hearts. And it is not right for you that you should annoy the Messenger of Allah.﴾[1]

This verse commands the believers to ask permission to enter the Prophet's houses, to avoid long chats when invited, and to observe the Hijab between them and the Prophet's wives. Although, this command was revealed especially on the Prophet and his wives, the meaning is general enough to apply on him and on others; because we are commanded to follow him and take him as our example in life, except what has been specially attributed to him and not to his *ummah* by Allah ﷻ."[2] He is likely referring to the verse:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

﴿Indeed, in the Messenger of Allah, you have a good example to follow.﴾[3]

and other verses that command us to follow the Prophet ﷺ; for the example is in the general context of the word, not in the peculiarity of the cause.

The Imam Al-Qadi Abu Bakr Muhammad bin Abdullah, known as Ibn Al-'Arabi Al-Maliki, may Allah bless him, said:

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[1] Surat Al-Ahzab, Verse 53.
[2] "Ahkam Al-Qur'an" (3/369-370).
[3] Surat Al-Ahzab, Verse 21.

The scholar Abu Bakr Al-Jassas Al-Hanafi, may Allah bless him, said:

"﴿*And when you ask them for anything you want, ask them from behind a screen...*﴾ This verse comprises the prohibition of looking at the wives of the Prophet ﷺ, and made it clear that it is purer to both hearts (men and women); because looking at each other may lead to an inclination or stir a desire, so, Allah ﷻ put an end to it by commanding them to observe the Hijab between them.

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[1] Surat Al-Ahzab, Verse 53.
[2] "Ahkam Al-Qur'an" (3/369-370).
[3] Surat Al-Ahzab, Verse 21.

"***﴿And when you ask them for anything you want, ask them from behind a screen...﴾***

There are four interpretations of the word "anything": (1) a loan (something to borrow); (2) something in need; (3) a *fatwa* (legal opinion); (4) extracts of the Qur'an.

This proves that Allah ﷻ permitted to ask them from behind a screen for any issue that required a legal opinion; because the whole of the woman is "*awrah*", her body and her voice. So it is not permitted to uncover any of them, except in necessity such as giving a testimony, or receiving a treatment in her body, or asking her for something that concerns her.

﴿That is purer for your hearts and their hearts..﴾ i.e. that will prevents any suspicion or accusation, and will ensure protection. This confirms the fact that no one should be too self-confident when being alone with a woman who is not lawful to him. Avoiding such situation is better for him, and most safeguarding to one's life."[1]

The Imam Abu Abdullah Muhammad bin Ahmed Al-Ansari Al-Qurtubi Al-Maliki, may Allah bless him, said:

"There were different interpretations of the word "anything": something borrowed; a *fatwa*, copies of the Qur'an; but the

[1] "Ahkam Al-Qur'an" (3/1578-1579).

correct one is that it could be anything in general which can be useful in matters of life and religion. In this verse, there is evidence that Allah ﷻ authorised the Companions to ask the Prophet's wives for a matter that requires a legal opinion, or anything from behind a screen, and this context applies to all women, considering the *Shari'ah* regulations that everything about women is '*awrah*, their bodies and voices, as mentioned earlier. So, they should not uncover anything of it, except in necessity, such as giving testimony, or when receiving medical treatment, etc.[1]

The verse that comes after the verse of the Hijab supports the idea that the command to observe the Hijab is not restricted on the Mothers of the Believers, for Allah ﷻ said:

لَّا جُنَاحَ عَلَيْهِنَّ فِيٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ
أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا
مَلَكَتْ أَيْمَٰنُهُنَّ ۖ وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ
شَىْءٍ شَهِيدًا ﴿٥٥﴾

[1] "Al-Jami' li Ahkam Al-Qur'an" (14/227).

﴿*It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear Allah; verily, Allah is Ever All-Witness over everything.*﴾"[1]

Al-Hafidh bin Kathir, may Allah bless him, said:

"When Allah ﷻ commanded women to observe the Hijab before foreign men, He ﷻ stated certain relatives before whom they do not need to conceal themselves completely, just like when He ﷻ excluded them in Surat An-Nur, saying: ﴿*And not to show their adornment, except to their husbands*﴾"[2]

Sheikh An-Nasafi said in his interpretation:

"When the verse of the Hijab was revealed, fathers, sons and relatives said: 'O Messenger of Allah, do we also have to talk to them from behind a screen?" then Allah ﷻ sent down:

﴿*It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters,*

[1] Surat Al-Ahzab, Verse 55.
[2] "Tafsir Al-Qur'an Al-'Adhim" (3/504).

or their own women﴾ i.e. believing women ﴿*or those that their right hands possess.*﴾ i.e. their (female) slaves.

Sheikh Isma'il Haqqi Al-Barawsawi, may Allah bless him, said:

﴿*And when you ask them for anything you want...*﴾ useful things, ﴿*ask them from behind a screen...*﴾ i.e. behind a covering barrier, or behind the door from outside. ﴿*that is...*﴾ i.e. asking from behind a screen ﴿*purer for you hearts and their hearts...*﴾ i.e. purer from self desires and devilish imaginations. For, nothing will arouse in the hearts of both a man and a woman if none sees the other. It is said in "*Kashf Al-Asrar*": "Allah ﷻ transfer them from what was customary in their lives to the goodness of *Shari'ah* and the obligations of worship. He ﷻ showed that mankind are humans, even if they were the Companions of the Prophet ﷺ or his wives. None can guarantee anything against oneself, be it a man or a woman; so it is for this reason that it was strongly legislated that no man should stay alone with a woman without the presence of any *mahram*, as the Prophet ﷺ said: "Whenever a man is alone with a woman, the devil makes a third."[1]

'Umar bin Al-Khattab ﷺ strongly wished that women observed the Hijab, before its revelation, and used to

[1] Recorded by Tirmidhi.

mention it frequently, saying: "If I were to decide in this matter, no eye would see you (women)." He ﷺ also said: "Before the revelation of the verse of the Hijab, women used to show their faces to men." i.e. when they were asked for anything.

The Imam Muhammad bin Ali bin Muhammad Shawkani, may Allah bless him, said:

"﴿***that is...***﴾ i.e. asking for something from behind a screen; and it was said that it refers to everything that was mentioned in the verse, such as the prohibition to enter without permission; not to sit for a chat after taking a meal; or asking the Prophet's wives for anything.

﴿***purer for your hearts and for their hearts...***﴾ i.e. purer for all hearts against any suspicion, or evil desires that men develop for women, and women develop for men. In this statement, Allah ﷻ warns any man not to be too self-confident to stay alone with a woman who is not legal for him, or talking to her without observing the Hijab between them."[1]

The Imam As-Suyuti, may Allah bless him, said:

[1] "Fath Al-Qadir" (4/298).

"This is the verse of the Hijab, which Allah ﷻ ordered the Mothers of the Believers to observe, for women did not conceal themselves from men before its revelation."[1]

Sheikh Muhammad Al-Ameen Ash-Shanqiti, may Allah bless him, said:

"We have introduced in the preface of this book that some scholars might give an interpretation about a verse, while in the same verse, we find evidence that their statement is not correct. Among the examples mentioned, is the case of this verse of the Hijab; for many people say that the term "anything" in the verse ﴿***And when you ask them for anything you want...***﴾ means useful things, ﴿***ask them from behind a screen...***﴾ is especially addressed to the Prophet's wives. However, when Allah ﷻ explained that His Command is purer for the hearts of both men and women from any suspicion ﴿***that is purer for your hearts and for their hearts...***﴾, He ﷻ provided evidence of the generality of His Command; for none of the Muslims ever said that other Muslim women (apart from the Prophet's wives) do not need any purity for their hearts, or that of Muslim men.

Therefore, it is obvious that in this verse, there is clear evidence that the command of the Hijab is destined to all women, not just the Prophet's wives, even if the statement

[1] "Al-Ikleel fi Istinbat At-Tanzeel" p. 179.

was addressed to them; because the generality of the cause is a poof of the generality of the command."[1]

The rule in a statement addressed to one person covers the whole *ummah*, and it is evidence about the generality of the Hijab command

Sheikh Shanqiti, may Allah bless him, said:
"Among the proofs that the Hijab command is general, the resolution in *Shari'ah* that when a person is addressed in a decree, it applies on the entire *ummah*. When the Prophet ﷺ addressed someone, his judgment covers all the Muslims, because they are all equal with regards to their religious obligations, except if there is a special proof to refer to, regarding a special case. The Prophet ﷺ said: "I do not shake hands with women. My word to one woman is like that to a hundred women[2]."

Therefore, following the basic rule[3], we understand that the rule in the verse of the Hijab is general, even if the word was addressed to the Prophet's wives.

[1] "Adwa' Al-Bayan" (6/584).
[2] Recorded by at-Tirmidhi, an-Nassa'i and Ibn Maajah, on the authority of Umaymah bint Raqeeqah, may Allah be pleased with her.
[3] Sheikh Al-Albani authenticated this rule, and it was reported from some other scholars that it is correct.

If we suppose that the verse of the Hijab was specially addressed to the Prophet's wives, we should understand that they are the best example to follow by Muslim women, regarding the purity of the self. Therefore, those (caller of the *sufur*, *tabarruj* and mixing of men with women) who prevent Muslim women from following such sublime example are not loyal to the *ummah* of Muhammad ﷺ, and have a disease in their hearts."[1]

Sheikh Hasanin Muhammad Makhluf, the ex-Mufti of Egypt, said in his interpretation:

"﴿***And when you ask them for anything you want...***﴾ i.e. when you ask the Prophet's wives for anything you need, such as knowledge or *fatwa*; ﴿***ask them from behind a screen...***﴾ i.e. a covering barrier between you and them; ﴿***that is...***﴾ i.e. asking them from behind a screen is ﴿***purer for your hearts and for their hearts...***﴾ from any suspicion or evil desires. The revelation of this verse was in Dhul-Qi'dah, year 5 A.H. and the rule in this verse applies on the Prophet's wives as well as on the rest of Muslim women."[2]

Professor Muhammad Adib Kalkal said:

[1] "Adwa' Al-Bayan".
[2] "Safwat Al-Bayan li Ma'ani Al-Qur'an" (2/190).

"Among the proofs about the obligation on women to cover the face and hands, the verse of the Hijab in which Allah ﷻ ordered us to observe a screening barrier when asking them for anything; He ﷻ said: ﴿***And when you ask them for anything you want, ask them from behind a screen; that is purer for your hearts and for their hearts***﴾. If the covering of the face was not a requisite matter, then asking women for anything from behind a screen would not make sense. Allah ﷻ decided that the Hijab is purer for the hearts of everybody; therefore no one should say other than what Allah ﷻ has commanded. If someone says that this verse was assigned to the Mothers of the Believers only, I (the author) say: even if this verse was specially addressed to the Prophet's wives, considering the cause of its revelation, its rule is general; because the lesson is taken from the general meaning of the statement, not from the peculiarity of any event. Most of the verses in the Qur'an were related to certain causes in their revelation; and, if we restrict their regulations within the scope of their causes, what would be then our benefit from them? In this case, we would cancel most of the verses and their rules, as if the Qur'an was revealed to be practical in a certain time and not all the time.

Therefore, claiming that the verse of the Hijab was specially sent down to the Prophet's wives is not a valid statement, because the exception mentioned in

(It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers…)

is general, and this verse is part of the theme which started in the verse of the Hijab.

Sheikh Sa'id Al-Jabi, may Allah bless him, said in his book: "*Kashf An-Niqaab*":

(That is purer for your hearts and for their hearts…)

This verse rejects any claim of specialisation in the command in this verse, because it is justified in contrary of the claim of those who say that the Hijab was commanded on the Prophet's wives to distinguish them from others and raise their status high above other Muslim women. In fact, Allah ﷻ explained that the reason for the Hijab is to purify the hearts of both men and women.

If the Prophet's wives, who were the most purified of all women and described as the Mothers of the Believers, were commanded to observe the Hijab, in order to purify their own hearts and the hearts of their "sons" (Muslim men) who are prohibited to marry them, then what would we say about other Muslim women, who are lawful for us to marry? Are they authorised to stay unveiled before foreign men?

Another proof which denies the claim of specialisation of the command of the Hijab:

The statement of the Arab man who fully comprehended the language in the revelation of the Hijab: "We were prohibited to talk to our (female) cousins (any Muslim woman), except from behind a screen. When Muhammad ﷺ dies, I shall marry so and so" thereupon, Allah ﷻ sent down the verse:

﴿It is not right for you that you should annoy the Messenger of Allah, nor that you should marry his wives after him (his death). Verily, with Allah that shall be an enormity﴾.

Allah ﷻ also included the Prophet's wives, his daughters and women of the believers in one rule, when He ﷻ said:

﴿O prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies﴾,

and so any claim which states that the verse of the Hijab was solely addressed to the Prophet's wives is not valid."[1]

Professor Muhammad Adib Kalkal said:

[1] Ibid.

"As for the verse

﴿O wives of the Prophet! You are not like any other women. If you keep your duty, then do not be soft in speech, lest he in whose heart is a disease (of hypocrisy, evil desire for adultery) should be moved with desire, but speak in an honourable manner.﴾

It refers to their guidance and education in the most sublime way by Allah ﷻ, because they are not like other women, with regards to their high status and sanctity. It is a method in education which does not differ from your statement to your son: 'O son, you are not like the rest of the children of the masses, to go roaming the roads, and learn unpleasant manners. You have to observe good manners and respect for others.' This does not mean that it is recommended for other children to roam the roads and adopt bad manners. Instead, you intend from your statement to your son to define the standards of good character.

The Qur'an has chosen this style and method to address the Prophet's wives in order to make them set the best example for the rest of Muslim women.

﴿ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۖ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ

الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴿O wives of the Prophet! You are not like any other women. If you keep your duty, then do not be soft in speech, lest he in whose heart is a disease (of hypocrisy, evil desire for adultery) should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that in the times of the ignorance, and perform Salat, and give Zakat, and obey Allah and His Messenger. Allah wishes only to remove evil deeds from you, O members of the family of the Prophet, and to purify you with a thorough purification.﴾[1]

Which of the divine commands are not related to the Muslim women? Are Muslim women not required to fear Allah? Is it lawful for them to be soft in speech when talking to men to stir their desires? Is it lawful for them to display themselves like in the time of ignorance? Can they give up *Salat* and *Zakat*, and disobey Allah and His Messenger? Does Allah want evil deeds to prevail among them?

If all these commands and instructions apply to all Muslim women, then what is the reason for confining the command to observe the Hijab to the Mothers of the Believers alone?

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[1] Surat Al-Ahzab, 32-33.

The divine guidance and education for all Muslim women are set as example by the Mothers of the Believers, the wives of the Prophet ﷺ.

Sheikh Wahbi Sulaiman Ghawaji Al-Albani said:

"The command of the Hijab in Islam is divided into three levels of regulations, one above the other in terms of concealment and covering, as stated in the Qur'an and the *Sunnah*:

The first is the concealment of women in their houses, behind walls or covering screens, in a manner that (foreign) men do not see anything of their bodies, garments, or adornments (i.e. they do not see them at all). Allah ﷻ has commanded this level of the Hijab, when He ﷻ said:
﴿And when you ask them for anything you want, ask them from behind a screen…﴾

This proves that asking them for anything should be from behind a screen that covers both men and women.

Muhammad bin Sirin said: "I was informed that it was said to Sawdah bint Zam'ah, the wife of the Prophet ﷺ: 'Why do you not perform again Hajj and '*Umrah* like your sisters?' she said: 'I have performed Hajj and '*Umrah*, and then Allah commanded me to stay in my house; so by Allah, I will not leave my house until I die.' He said: 'By Allah, she never

left the door of her house, until her funeral. This rule is general, with the exception of going out to answer the call of nature, for the Prophet ﷺ said: "It is permitted for you to go out for your needs."[1]

This level of the Hijab is supported with some traditions of the Prophet ﷺ which make women prefer to stay in their houses, and not to go out for the congregational prayer with the Prophet ﷺ; for their stay in their houses is more rewarding by Allah ﷻ."[2]

[1] Recorded by Al-Bukhari.
[2] The Muslim Woman" p 197-198.

Sheikh Abu Hisham Abdullah Al-Ansari said:

The command to observe the Hijab, in this verse, is not pertinent to the Mothers of the Believers, despite the fact that the pronoun refers to them, because they are the ones mentioned in the context, and because they are the example to follow by all Muslim women in all matters of life. It is known that specifying something in a statement does not necessitate specifying the judgment, and the proof of non-specification comes in many aspects:

First: It is established in *Shari'ah* that the rule in a statement addressed to one person extends to the whole *ummah*, unless there is a proof of specification, and there is no evidence that the rule of the Hijab was specially assigned to the Mothers of the Believers.

Second: the context of the verse is general. When Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ﴾

(O you who believe, do not enter the Prophet's houses, unless permission is given to you for a meal, and then not so early as to wait for its preparation. But when you are

invited, enter, and when you have taken your meal, disperse without sitting for a talk.)[1]

It does not mean that people are permitted to enter other that the Prophet's houses without permission, or not to observe the etiquette of invitations except with the Prophet ﷺ. The context of the verse is general, and the Prophet's house was specially mentioned because it was the subject in the revelation of the verse, and because he ﷺ is the example to follow by all Muslims.

Third: Allah ﷻ has explained to us the wisdom behind the Hijab and its reason, and said:

(That is purer for your hearts and for their hearts…)

This reason is general, for there is no one among the Muslims who claims that other Muslim women (apart of the Prophet's wives) do not need any purification of their hearts and the hearts of other men from any suspicion.

Fourth: The proof of priority! The fact that the Mothers of the Believers possessed the purest hearts, and are the most dignified in the hearts of the believers, yet they were commanded to observe the Hijab in order to purify both

[1] Surat Al-Ahzab, Verse 53.

hearts. Therefore, all Muslim women have all the more reason to observe it than them.

Fifth: the verse which commands women to draw their outer garments over their bodies (Al-Ahzab:59) is the continuation and interpretation of the verse of the Hijab (Al-Ahzab:53).

Sixth: Muslim women observed the Hijab in the manner of the Mothers of the Believers.

When you check the statements of the scholars, you would not find one which says that the command of the Hijab is pertinent to the Mothers of the Believers.

Sheikh Abdul Aziz bin Khalaf, may Allah bless him, said:

"There is no reference in verse 31 (An-Nur) or verse 53 (Al-Ahzab) to any specification for the Prophet's wives, in terms to the regulations. They are rather general to cover all Muslim women to the Day of Resurrection.

It is utterly wrong to claim that the verse of the Hijab is related to only the wives of the Prophet ﷺ. In fact, all the rules declared by the Prophet ﷺ, regarding the concealment of the Muslim woman – to prohibit her from displaying her charm and adornment before foreign men to prevent any *fitnah* – are general to apply for all Muslim women until the Day of Resurrection. The Mothers of the Believers rushed to

execute the commands of Allah ﷻ, because they are the best example to follow by Muslim women, in their words and actions.

In the '*Umrah* of Al-Hudaibiyah, the Companions ﷺ did not act immediately when the Prophet ﷺ said to them to slaughter and shave their heads until he ﷺ performed them himself as advised by Umm Salamah ﷺ.

When the command to observe the Hijab was sent down by Allah ﷻ, it was obvious that the Mothers of the Believers were the first to execute it in order to reinforce the regulation and the image in which Allah ﷻ want all Muslim women to appear."[1]

Sheikh Abdul Aziz bin Rashid An-Najdi, may Allah bless him, said (after mentioning the two verses in Surat Al-Ahzab:

﴿Stay in your houses...﴾ and ***﴿And when you ask them for anything you want, ask them from behind a screen...﴾:***

"If it is said: 'The context in the last two verses and the external meaning is specially addressed to the Mothers of the Believers.' The reply would be: 'It is no correct, for it is the basis in every regulation to cover every member of the

[1] "Nadharat fi Kitab 'Hijab of the Muslim woman"' p. 92-93.

community, as long as that member is not excluded with a distinct proof. In these verses, there is no proof is directed exclusively to the Prophet's wives; for any Muslim woman is prohibited to be soft in speech before foreign men, or to display her adornment; and she is also commanded to stay in her house, and not to go out except for her needs.

Every Muslim man is commanded to observe good manners with Muslim women, when asking them for anything, it should be from behind a screen. He should not violate her Hijab, or order her to give it up."[1]

Sheikh Abu Bakr Al-Jaza'iri said:

"This verse is known as the verse of the Hijab, because it is the first to be sent down in this context. By virtue of this verse, the Prophet ﷺ concealed his wives from the eyes of the Muslim men; and the Companions ﷺ did likewise for their wives. This verse declares the obligation to observe the Hijab, as Allah ﷻ said:

﴿And when you ask them for anything you want, ask them from behind a screen...﴾

It is surprising to hear that this verse was only sent down to the Mothers of the Believers, and not to the rest of Muslim

[1] "Tayseer Al-Wahyayn" (1/144-145).

women; because if this was the case, then the Companions of the Prophet ﷺ would not have concealed their wives, and the Prophet ﷺ would not have given permission to the Companion who wanted to marry a woman to look at her, because she would not have been concealed!

Furthermore, the Prophet's wives are the Mothers of the Believers

﴿*...and his wives are the Mothers (of the Believers)*﴾;

It is forbidden for the Muslim to marry them; therefore, there would be no sense in the verse if the command of the Hijab was pertinent to them alone and not the rest of Muslim women.

Note:

Sheikh Nasir-Din Al-Albani, may Allah bless him, did not relate all these statements of the scholars in his discussion about the "Verse of the Hijab" in his book "The Hijab of the Muslim woman", as if he considered the verse as an obligation for the Prophet's wives and not the rest of Muslim women, despite the fact that the "generality of the context" is mentioned in his words, when he quoted as evidence the *Hadith* of Umm 'Atiyyah ﷺ to confirm that the command for women to go out for the '*Id* Prayer took place after the revelation of the verse of the Hijab. The *Hadith* is:

"When the Prophet ﷺ came to Madinah, a group of Ansar women gathered in a house, and 'Umar bin Al-Khattab ﷺ was sent to them. He stood by the door and greeted them and they returned the greetings. He then said: 'I am the Messenger of Allah to you.' They said: 'Welcome to the Messenger of Allah and his Messenger.' He said: 'You pledge allegiance to him in condition that you do not associate anything in worship besides Allah, you do not steal, you do not fornicate, you do not kill your children, you do not accuse an innocent person (and spread the accusation among people), and you do not become disobedient when ordered to do good deeds.' The women said: 'Yes', so 'Umar ﷺ stretched his hand from outside the door, and they stretched theirs from inside, and then he said: 'O Allah, You are witness.' He ordered us to go out for '*Id* prayer and invite the emancipated slave and menstruating women as well.'[1]

Therefore, it was confirmed that the command to invite women to attend the '*Id* Prayer took place after the command to observe the Hijab, and this is supported by the *Hadith* of 'Umar ﷺ in the fact that he did not enter upon women; he rather took their pledge of allegiance from behind the door. In this story, 'Umar ﷺ informed them of the command of the

[1] Transmitted by Ahmed in his "Musnad" (6/408-409), Al-Bayhaqi (3/184), Diya' Al-Maqdisi in "Al-Mukhtarah" (1/104-105). Its chain of authority was considered as good by Dhahabi in "Mukhtasar Al-Bayhaqi" (133/2), taken from "The Hijab of the Muslim Woman" p 26.

Prophet ﷺ to attend the '*Id* Prayer, and this was in year 6 A.H. after his return from the pact of Al-Hudaybiyah, and after the sending down of the verses of *Al-Imtihan* and *Al-Bay'ah*."[1]

In quoting this *Hadith*, it is understood from the words of Sheikh Al-Albani that he gave evidence about the general context of the verse of the Hijab – i.e. it was sent for all Muslim women and not the Prophet's wives alone.

Third Proof

Allah ﷻ said:

﴿ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۖ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

﴿O wives of the Prophet! You are not like any other women. If you keep your duty, then do not be soft in speech, lest he in whose heart is a disease (of hypocrisy, evil desire for adultery) should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that in the times of the

[1] "Hijab of the Muslim Woman" p. 25-26.

ignorance, and perform Salat, and give Zakat, and obey Allah and His Messenger. Allah wishes only to remove evil deeds from you, O members of the family of the Prophet, and to purify you with a thorough purification.﴾[1]

The Imam of the interpreters (of the Qur'an), Ibn Jarir Tabari, may Allah bless him, said:

"It was said that '*tabarruj*' in this context is strutting and prancing in one's walk" then he related on the authority of Qatadah who said: "They used to go out, strutting their bodies in their walk during the Time of Ignorance, so Allah ﷻ forbade them to do so."

Ibn Abi Nujayh said that "*tabarruj*" mentioned in the verse is "to walk in prance", and it was said that it means a woman displaying her adornment before men."[2]

The Imam Abu Bakr Al-Jassas, may Allah bless him, said:

"Narrated Hisham from Muhammad bin Sirin who said: 'It was said to Sawdah, daughter of Zum'ah: Don't you go out like your sisters?' she said: 'By Allah, I have performed Hajj and '*Umrah*, and then Allah commanded me to stay in my

[1] Surat Al-Ahzab, Verses 32-33.
[2] "Tafsir Tabari" (22/4).

house; so by Allah, I shall not go out.' She never went out thereon until in her funeral.

It was also said that the verse

﴿Stay in your houses...﴾

means to be a people of dignity, peace and tranquillity. There is evidence in this verse that women are required to observe staying in their houses, and are prohibited to go out.

﴿...and do not display yourselves like that in the times of the ignorance...﴾

Mujahid said: 'Women used to walk side by side to men, and this was a manner of the time of ignorance.'

Sa'id reported from Qatadah: 'They used to walk in a prance, strutting their bodies, so Allah ﷻ forbade them from doing so." The meaning also includes the prohibition to display their adornment like in the time of ignorance. So Allah ﷻ disciplined the Prophet's wives with this command for their well-being, and all believing women are concerned with it as well. "[1]

[1] "Ahkam Al-Qur'an" (3/359-360).

Al-Qadi Abu Bakr Ibn Al-Arabi, may Allah bless him, said:

"***﴿...And stay in your house﴾*** i.e. stay calm in your houses, and do not go out.

I have visited over a thousand villages, and I have not seen a more protective women over their children, and more dignified women than those in Nables, where Ibrahim عليه السلام (Prophet Abraham) was thrown into fire by his own people but was saved by Allah ﷻ. I have stayed there a month, and I have not seen a woman on the road during the day, except on the day of *Jumu'ah* (Friday Prayer). They went out to attend the Friday Prayer until the mosque was full of them, and when it was finished, they returned to their houses, and I have not seen any of them until the following Friday; while in other villages, women were seen displaying their adornment on the roads."[1]

The Imam Abu Abdullah Al-Qurtubi, may Allah bless him, said:

"The meaning of this verse is the command for women to observe staying in their houses; and even if the speech was addressed to the Prophet's wives, other Muslim women are included in the context. Allah ﷻ commanded the Prophet's

[1] "Ahkam Al-Qur'an" (3/1535-1537).

wives to stay in their houses, and addressed them directly to honour them.[1]

Ibn Abi 'Atiyyah, may Allah bless him, said:

"Allah ﷻ pointed to the practice of *jahiliyah* which they had left behind, and commanded them to give up its habits, which were prevailing among disbelievers, because some of them did not have any sense of honour, as their women did not apply the Hijab at that time.

Al-Qurtubi said:

"The intended meaning in the verse is not to imitate women in *jahiliyah* in the manner of their walk – i.e. strutting, displaying their adornment before men, and other things which are not lawful in Islam – they have to observe staying in their houses, and go out only in necessity, after covering themselves thoroughly."[2]

He added: "Arab women used to uncover their faces, just like slave girls, and this was an incentive for men to look at them and develop a desire for them; so Allah ﷻ commanded them to draw their cloaks over their bodies, if they want to go out for their needs."[3]

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[1] "Al-Jami' li Ahkam Al-Qur'an" (14/179-180).
[2] "Al-Jami' li Ahkam Al-Qur'an" (14/180).
[3] Ibid (14/243).

The Imam Abu Hayyan said:

"It was customary in the time of ignorance that both free women and slave girls went out revealing their faces, while wearing a chemise and a *khimar*. Al-Layth said: "*Tabarruj* of a woman is her display of her adornment in her face and body." Muqatil said in his interpretation of the word *'tabarruj'*: "A woman drawing a *khimar* around her face, but does not attach it."[1]

Al-Hafidh reported that Al-Fira' said:

"Women in *jahiliya* used to cast their *khimar* from behind them, and uncover their fronts, so Allah ﷻ commanded to conceal all their bodies."[2]

Al-Hafidh divided the Hijab into two different grades: One which is applied by casting the *Niqaab* (veil) when going out, and it is called the Hijab of the face, while the second is called the Hijab of the person"[3] i.e. to stay in the house, and Allah knows best.

Sheikh Ismail Haqqi Al-Barawsawi said:

"***(And stay in your houses...)*** i.e. O wives of the Prophet, keep to your houses and stay in your dwellings. Even if the

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[1] "Al-Bahr Al-Muheet" (7/230).
[2] "Fath Al-Bari" (8/490).
[3] "Fayd Al-Bari" (1/254).

speech was for the Prophet's wives, it is also directed to all Muslim women."[1]

The Imam Shawkani, may Allah bless him, said:

"Allah ﷻ warned Muslim women not to imitate women in *jahiliyah* in words or actions, saying: O Muslim women, now that you have embraced Islam, do not display yourselves like that in the time of ignorance, which you and those before you have been doing."[2]

Sheikh Al-Alusi, may Allah bless him, said:

"The intended meaning is to command them (the Prophet's wives) to observe staying in their houses, and this command covers all Muslim women. Ibn Mas'ud ﷺ reported that the Prophet ﷺ said: "A woman should be concealed, for when she goes out the devil looks at her."[3]

Al-Bazzar reported on the authority of Anas ﷺ: "Women came the Prophet ﷺ and said: 'O Messenger of Allah, men took all the merit with the *Jihad* in the Path of Allah; so do we have a deed with which we can attain the merit of the *Mujahidin*?' He ﷺ said: 'The woman who stays in her house

[1] "Ruh Al-Bayan" (7/170).
[2] "Fath Al-Qadir" (4/278).
[3] Recorded by Tirmidhi and Al-Bazzar.

has attained the merit of the *Mujahidin* in the Path of Allah.'"

Even authorised outings such as visiting a grave or going to the mosque can be prohibited in certain cases (like when they apply perfume and adorn themselves) to prevent *fitnah*. All the permitted outings are conditioned."[1]

Sheikh Ahmed Mustafa Al-Maraghi, may Allah bless him, said:

"*(And stay in your houses...)* i.e. keep yourselves in your dwellings, and do not go out except for your needs; and this command is general for all Muslim women."[2]

Al-Mawdudi, may Allah bless him, said:

"The place and dwelling of a woman is her house. They were excluded from all duties outside the house only to keep themselves in their dwellings in tranquillity and dignity, to concentrate on the family life duties.

However, if they ever have to go out, they are allowed to do so, but with the condition of considering all the rules of chastity and modesty. Their garments should not be adorned

[1] "Ruh Al-Ma'ani" (22/6).
[2] "Tafsir Al-Maraghi" (22/6).

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[1] "Ruh Al-Ma'ani" (22/6).
[2] "Tafsir Al-Maraghi" (22/6).

in a manner to attract people's attention, and they should not feel within themselves the desire to display their beauty, by uncovering their faces or their hands, or walking in a manner to stir men's desire for them. They should not wear noisy jewellery, or raise their voices to make other people hear them. They are allowed, of course, to talk to discuss their matters, but it should not be done in a soft speech. If all these regulations are observed by women, then they are allowed to go out for their needs."[1]

Sheikh Hasanin Muhammad Makhluf, the ex-Mufti of Egypt, said:

"***﴿And stay in your houses...﴾*** keep to them, and do not go for anything other than your urgent needs; and this applies to all Muslim women." He also said: "They are allowed to go out: to perform Hajj, to pray in the mosque, to visit the parents, to visit a patient, to give condolences to relatives, or to go for a treatment, as long as the conditions of covering themselves properly are met."[2]

Sheikh Abdul Aziz bin Baz, may Allah bless him, said:

"Allah ﷻ forbade the Prophet's wives, the Mothers of the Believers, who are the best of all women and their most purified, to be soft in speech when addressing men, to avoid

[1] "Al-Hijab" p. 313.
[2] "Safwat Al-Bayan fi Ma'ani Al-Qur'an" (2/183).

being targeted by men who have a disease in their hearts for fornication. Allah ﷻ commanded them to stay in their houses, and not to display themselves like in the Time of Ignorance – i.e. displaying adornment and charm of the head, the face, the neck, the chest, the arms and legs, and all other aspects of beauty which cause *fitnah* and stir men's desire for fornication.

If Allah warns the Mothers of the Believers from all these evil deeds, despite their righteousness, faith and purity of their souls, then other Muslim women are prior to receive such warning and guidance to safeguard them from all aspects of *fitnah*. The proof that the command of the Hijab was general for all Muslim women, Allah's words:

﴿...and perform Salat, and give Zakat, and obey Allah and His Messenger...﴾,

for these commands apply to the wives of the Prophet ﷺ as well as to all Muslim women."[1]

Sheikh Abu Bakr Al-Jaza'iri said:

"In this verse, there are great evidences which confirm the command of the Hijab, and they are:

1. Prohibiting a Muslim woman from being soft in speech when talking to a foreign man.

[1] "A Letter about the Hijab and Sufur" p. 13-14.

2. Considering the existence of evil desires (for fornication) in the hearts of men.
3. Reminding the Muslim woman of her obligation to choose carefully her words and talk only in necessity – i.e. she should not talk more than necessary to make others understand her, or indulge in long chats.
4. Commanding her to observe staying in her house which is the place of her natural activity. She should not go out except in a matter of necessity, because her house is the place to raise her children, to care for her husband, to worship her Lord, to give Zakat and remember Allah ﷻ.
5. Declaring *tabarruj* (a woman going out uncovering her face, displaying all her adornment without any sense of decency) as *Haraam* (unlawful).

Each of these five evidences in this speech addressed to the Mothers of the Believers ﷺ is a strong proof for the Muslim woman to observe the Hijab. However, those[1] who deny it do not reflect on it, and so they interpret this verse and the previous one, saying: "Rather, this verse was revealed especially for the wives of the Prophet ﷺ and not for the rest of the believing women and their daughters" and this is a very surprising and ridiculous statement…

[1] Perhaps he refers to those who call for the complete removal of the Hijab, not the scholars who differed in their sincere efforts regarding the rule to uncover the face and the hands.

Allah ﷻ ordered His Messenger to command his wives to observe the Hijab first in order to set the obligation by example, and deny the hypocrites – who filled all corners of Madinah – the chance to say: "He (i.e. the Prophet ﷺ) enjoined the Hijab upon other women and kept them in their houses, while his wives and daughters are free to enjoy their lives ..." and all such statements released by people with a disease in their hearts in every time and place. Therefore, when the Prophet ﷺ obligated his wives to observe the Hijab, no other Muslim woman, who believes in Allah ﷻ and the Last day, could ever allow herself to ignore the command of Allah ﷻ, and act differently from the Prophet's wives."[1]

Fourth Proof

Allah ﷻ said:

﴿وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

[1] "Fasl Al-Khitab fi Al-Mar'ah wal Hijab" p. 35-38.

﴿And tell the women believers to lower their gaze, and protect their private parts, and not to show off their adornment except that which appears (of it), and to draw their veils all over their bodies, and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sisters, or their sisters' sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.﴾[1]

In this verse, there are three phrases used as proofs for the obligation of the Hijab.

The first is:
﴿...and not to show off their adornment except that which appears (of it)﴾.

Ibn Mas'ud ﷺ and others interpreted "adornment" as visible garments of the woman; as for those who said that ***﴿...except that which appears (of it)﴾*** means the face and the hands, they have based their opinions either on weak traditions

[1] Surat An-Nur, Verse 32.

related to Ibn 'Abbas ﷺ, as we are going to explain later inshallah, or on the basis of the preponderant opinion in jurisprudence, considering the fact that the '*awrah* in *Salat* for a woman is all her body, except the face and the hands; therefore, she may show them outside *Salat*.

What is astonishing is that many interpreters fall into many contradicting statements. They kept the same opinion about all the verses of the Hijab to be a command for all women, and then they came to this particular context to give preponderance to the alleged opinion of Ibn 'Abbas ﷺ, and argued their claim with this compulsive juristic theory (relating to Islamic jurisprudence), which is not actually compulsive, for there is a big difference between being in a state of performing *Salat* and a state outside *Salat*.

Some of them favour the opinion of legalising the unveiling of the face and the hands, in case of necessity, such as during an engagement ceremony, or giving witness, or receiving medical treatment, etc. and the answer for this opinion is that she has permission to do so within the limits of her needs.
The second issue is

﴿...and to draw their veils all over their bodies...﴾

The third is

﴿...and let them not stamp their feet so as to reveal what they hide of their adornment.﴾

Verifying the validity of the traditions ascribed to Ibn 'Abbas ﷺ and those with a chain of authority to Ibn Mas'ud ﷺ regarding the interpretation of ﴿*...except that which appears (of it)*﴾

Sheikh Abdul-Qadir bin Habib-Allah As-Sindi, a teacher in the Cherifien Makkan Institute, said in his commentary about the following tradition:

"When a woman reaches the age of puberty and menstruation, it is not right for her to show, except this and this – pointing to his face and hands"[1]: "There is no authentic *Hadith* related to the Prophet ﷺ in this context, except what had been reported by Abdullah bin 'Abbas ﷺ in a tradition transmitted by the Imam Abu Ja'far Muhammad bin Jarir Tabari in his "*Tafsir*"[2],and Al-Bayhaqi in "*As-Sunan Al-Kubra*"[3].

The Imam Tabari said:

"Narrated Abu Kurayb, narrated Marwan, narrated Muslim bin Kaysan Al-Mala'i from Sa'id bin Jubayr from Ibn

[1] Recorded by Abu Dawud who defined it as weak. More explanation about this Hadith will come in a later chapter in this Book inshallah.
[2] "Tafsir Tabari" (18/119).
[3] "As-Sunan Al-Kubra" (2/182-183), (7/86).

'Abbas ﷺ who said: "﴿***...and not to show their adornment, except that which appears (of it)***﴾ i.e. *Al-Kuhul* (meaning the face) and the ring (meaning the hands)." But I (Tabari) believe the chain of authorities of this *Hadith* is weak, or it is rather *munkar*[1] (denounced).

The Imam Al-Hafidh Abu Al-Hajjaj Al-Mazy said :

Muslim bin Kaysan Al-Mala'i reported from Sa'id bin Jubayr, and he is narrating in this tradition from Sa'id bin Jubayr.[2]

The Imam Al-Hafidh Al-Bayhaqi said:

in "*As-Sunan Al-Kubra*": "Narrated Abu Abdullah Al-Hafidh and Abu Sa'id bin Abi 'Amru: Narrated Abu Al-'Abbas Muhammad bin Ya'qub, narrated Ahmed bin Abdul Jabbar, narrated Hafs bin Ghayyath from Abdullah bin Muslim bin Hurmuz from Sa'id bin Jubayr from Ibn 'Abbas ﷺ who said: "﴿***and not to show their adornment, except that which appears (of it)***﴾: what is in the face and the hands."[3]

[1] a text containing a vulgar expression, unreasonable remark or obviously-erroneous statement is rejected by the traditionists outright without consideration of its chain of authorities.
[2] "Tahdheeb Al-Kamal" (7/663).
[3] "As-Sunan Al-Kubra" (2/225), (7/852). Sheikh Mansur bin Idriss Al-Bahuti, may Allah bless him, said: "﴿**and not to show their adornment, except that which appear (of it)**﴾ Ibn 'Abbas and 'Aishah ﷺ said: "Her

I say: Its chain of authority is weak, because of the weakness of two narrators:

Ahmed bin Abdul-Jabbar al-'Ataridi and Abdullah bin Muslim bin Hurmuz Al-Makki.

The Imam Dhahabi said: Ahmed bin Abdul-Jabbar reported from Abi Bakr bin 'Ayyash and his party. Many people stated his weakness in narration.

Ibn 'Uday said: I witnessed the scholars' agreement about his weakness. I do not see any disowned *Hadith* from his part; yet, they considered him "weak" because he never met the people from whom he reported the traditions.

Mattin said: "He used to tell lies."
Abu Hatim said: "He was not strong in terms of the validity of his narrations."

His son Abdurahman said: "I used to write his narrations, and then I stopped doing so, when people started to question the validity of his narration."

Al-Hafidh said in "*Taqreeb*"[1]: He is weak.

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face and her hands", transmitted by Al-Bayhaqi, and it comprises weakness in terms of its narrators, and Ibn Mas'ud's narration was different from theirs." From "Kashf Al-Qina'" (1/243).

[1] "Taqreeb Tahdeeb" (1/19).

As for Abdullah bin Muslim bin Hurmuz Al-Makki, the Imam Dhahabi said: "He was considered weak by Ibn Mu'in who said: 'he used to omit certain things (from the narration).'"

Abu Hatim said: "He was not strong in terms of the validity of his narrations."

Ibn Al-Madini said: "We witnessed his weakness in narration twice."

He was also considered weak by An-Nassa'i.[1]

I say: these two authorities are bad to a certain extent that their narrations are to be considered; and there are other authorities who are not less in weakness. Therefore, it is possible to say that it is not valid to relate that tradition to Ibn 'Abbas ﷺ. If that chain of authority was valid, the scholars of the *Hadith* would not have argued its validity, bearing in mind that there are many traditions reported on the authority of Ibn 'Abbas ﷺ, the cousin of the Prophet ﷺ, and on the authority of other Companions, which differed to the meaning reported by Ibn Jarir Tabari in his "*Tafsir*" and Al-Bayhaqi in his "*Sunan*", and also Ibn Abi Hatim in his "*Tafsir*". In addition to that, we have many traditions of the Prophet ﷺ with authentic chain of authorities, which will

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[1] "Mizan Al-I'tidal" (2/503).

come in details inshallah; all these traditions confirmed his command for women to observe the Hijab and complete concealment.

First, let us discuss traditions reported from the Companions:

Ibn Jarir Tabari transmitted a *Hadith*, on the authority of Abdullah bin Mas'ud ﷺ and said: "Narrated Yunus: narrated Ibn Wahab: narrated Ath-Thawri from Abi Ishaq Al-Hamadani, from Abi Al-Ahwas from Abin Mas'ud ﷺ who said: "﴿***and not to show their adornment, except that which appears (of it)***﴾ i.e. their garments.[1]

I say: Its chain of authority is very authentic, and this tradition was also reported by Ibn Kathir in his "*Tafsir*"[2]

The Imam reported another narration of this *Hadith*, saying: "Narrated Muhammad bin Bashar: narrated Abdurahman, from Sufyan, from Abi Ishaq, from Abi Al-Ahwas, from Abdullah ibn Mas'ud (the *Hadith*).

I say: its chain of authority is very authentic.

The Imam As-Suyuti, may Allah bless him, said: "Ibn Jarir Tabari, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi, all

[1] "Tafsir Tabari" (18/119). It was reported by Ibn Abi Shaibah and Al-Hakim who said: "This Hadith is authentic."
[2] "Tafsir of the Qur'an" (2/283).

reported on the authority of Ibn Abbas ﷺ who said: ﴿***and not to show their adornment, except that which appears (of it)***﴾ i.e. the visible adornment, the face, the hands and Kohl of the eyes." Then he ﷺ added: "She displays this adornment in her house to people who enter upon her, yet she does not show her adornment, except to her husband, or father, etc. as listed in the verse."

He ﷺ also said: "The adornments that she may show to those relatives are her earrings, necklace and bracelet. As for her anklet, her neck, and her hair, she shows it only to her husband."[1]

I say: I have examined this narration of Ibn Abbas ﷺ, as recorded by Ibn Jarir Tabari, and all its authorities are trustworthy, yet it is discontinuous with Ibn Abi Talhah (died in 143A.H.) who reported from Ibn Mas'ud, although he never met him. However, the link between them is Mujahid bin Jabr Al-Makki, who is a great and prominent Imam. This narration of Ibn Abi Talhah was also mentioned by Al-Bukhari in "*Al-Jami' Sahih*"[2]; he reported it in many passages in his "*Tafsir*" volumes, as recorded by Al-Hafidh in "*Tahdheeb*"[3]

The Imam Al-Mazy said, referring to this narration of Ibn Abi Talhah: his narration was not directly from Ibn 'Abbas

[1] "Ad-Darr Al-Manthur" (5/42).
[2] See "Fath Al-Bari" (8/207,228,265).
[3] "Tahdheeb At-Tahdheeb" (7/340).

ﷺ, but it is most likely that Mujahid was between them in the narration (i.e. Mujahid was the link between Ibn Abi Talhah and Ibn 'Abbas ﷺ).[1]

This narration was also used by the scholar of Syria, Muhammad Jamal-Din Al-Qasimi, in his "*Tafsir*"[2], and the Imam A-Qurtubi in his "*Tafsir*".[3]

The Imam Ibn Kathir also reported this narration in many passages, just like many scholars of the Interpretation of the Qur'an.

The visible context of the Qur'an and the *Sunnah*, and the traditions of the Companions and their followers all support this narration; therefore it should considered and used as a strong argument in the interpretation of the verse of the Hijab.[4]

The answers of the scholars regarding the statement of Ibn Abbas ﷺ (supposing it was related to him)

First:

Sheikh Al-Islam, Ibn Taymiyyah, may Allah bless him, said:

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[1] "Tadheeb Al-Kamal" (5/480).
[2] "Mahasin At-Ta'weel" (4/4909).
[3] "Al-Jami' li Ahkam Al-Qur'an" (14/243).
[4] "Risalat Al-Hijab in the Qur'an and the Sunnah" by As-Sindi, p 21-22.

"Our righteous ancestors differed about the "apparent adornment": Ibn Mas'ud ﷺ said: "The clothing", while Ibn 'Abbas ﷺ and those who agreed with him said: "It is the face and the hands, such the Kohl and the ring."

The truth is that Allah ﷻ made two types of adornments for women: the perceptible and the imperceptible. He ﷻ allowed them to display the perceptible adornment (the clothing over them) to foreign people. As for the invisible adornment, they show them only to their husbands and *mahram* men.

Before the revelation of the verse of the Hijab, women used to go out without their long wrapping garment; and so men used to see their faces and hands. In that time, they were allowed to show their faces and hands, and it was permissible to look at them, because they were allowed to display themselves. Nevertheless, when Allah ﷻ sent down the verse of the Hijab

(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies.)

women were concealed from men, and this took place when the Prophet ﷺ married Zaynab bint Jahsh ﷺ, for the Prophet ﷺ drew a curtain in his house, and forbade Anas ﷺ from looking at her.

When he ﷺ selected Safiyyah bint Huyay during the Khaybar invasion, the Companions ﷺ said: "If he ﷺ conceals her, she would be a Mother of the Believers; otherwise, she is one that his right hand possesses." So the Prophet ﷺ concealed her.

When Allah ﷻ commanded that women be asked only from behind a screen, the Prophet ﷺ ordered his wives, daughters and women of the believers to cast their *jilbab* (outer garments) over their bodies. The *jilbab* is "*Al-Mula'ah*"; it was called by Ibn Mas'ud ﷺ and others: "*Ar-Rida*'", while the masses called it "*Al-Izar*"; it is the long wrapping which covers the head of the woman and all her body.

'Ubaidah and others reported that women drew it from the top of their heads, and show only their eyes. It was used also as *Niqaab*, as quoted in the *Sahih* of Al-Bukhari: "The woman in *Ihram* (performing Hajj) neither wears *Niqaab* and nor gloves".

Therefore, if they were ordered to wear the *jilbab* to cover their faces (or cover their faces with *Niqaab*), then the face and the hands were considered as adornment which she was commanded to conceal from foreign men who are left only with visible garments to look at.

Ibn 'Abbas ﷺ mentioned the first issue, while Ibn Mas'ud ﷺ mentioned the second one.[1]

Second:

The scholar Abdul Aziz bin Baz, may Allah bless him, said:

"The report that Ibn 'Abbas ﷺ interpreted ﴿***except that which appears (of it)***﴾ as the face and the hands, is related to the state of women before the revelation of the verse of the Hijab. After that, Allah ﷻ commanded them to cover everything in their bodies, as stated in the Verses of Surat Al-Ahzab and others. The proof is the narration of Ali bin Abi Talhah that Ibn 'Abbas ﷺ said: "Allah ﷻ commanded women of the believers to cover their faces from the top of their heads with their outer garment and show only one eye, if they go out for their needs."

Sheikh Al-Islam, Ibn Taymiyyah and other scholars have underlined this undoubted fact; for it is known to everyone that displaying the face and the hands causes immorality and *fitnah*.

Allah ﷻ said:

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[1] "Hijab of the woman and her dressing in Salat" p 13-17, "Majmu' Al-Fatawi" (22/110). It is clear that Ibn Taymiyyah refers to the issue of abrogation during the phases of legislation of the Hijab.

﴿And when you ask them for anything you want, ask them from behind a screen…﴾

this is an accurate verse; it did not except anything. The rule is general to apply for the Prophet's wives and all other Muslim women, as it was previously mentioned in Surat An-Nur.[1]

The Imam Abu Al-Faraj Jamal-Din Abdur-Rahman bin A-Jawzy, may Allah bless him, said:

"***﴿And not to show their adornment﴾*** i.e. not to display it to *non-mahram* men. There are two definitions of adornment: the concealed one, such as necklaces, bracelets, earrings, etc. and the visible one which is referred to in ***﴿except that which appears (of it)﴾*** and there are seven opinions regarding this one:

First: the clothing, as reported by Abu Al-Ahwas on the authority of Ibn Mas'ud ﷺ, and in another narration, he ﷺ said: it is *ar-rida'* (the wrapper).

Second: the hand, the ring and the face.

Third: the Kohl and the ring, as reported by Sa'id bin Jubayr on the authority of Ibn 'Abbas ﷺ.

[1] "Risalah fil Hijab wa Sufur" p.19.

Fourth: the bracelets, the ring and the Kohl, as reported by Al-Miswar bin Makhramah.

Fifth: the Kohl, the ring and dyestuff, as reported by Mujahid.

Sixth: The ring and bracelet, as reported by al-Hasan.

Seventh: the face and the hands, as reported by Dahhak.

Al-Qadi Abu Ya'la said:

"The first opinion is the most probable; it was reported by Imam Ahmed who said: "The visible adornment is the clothing, and everything else is '*awrah* (shoud be concealed), even her nails. This strengthens the injunction to forbid looking at foreign women, without any excuse. If there was an excuse, such as a desire to marry her or to give witness against her, then he is allowed, in both cases, to look specifically at her face. As for looking at her outside these permitted reasons, it is unlawful to do so, and this includes looking at her face and hands.

If it is said: Why her *Salat* is not validated when she uncovers her face?

The answer is that covering her face is a burden in *Salat*, so she was relieved from it.[1]

The Imam Ibn 'Atiyyah said:

"I understand from the expression in the verse that a woman is commanded not to show (her face), and that she should endeavour to cover any aspect of adornment. The exception applies on things which appear by virtue of the necessary movements of the body. So anything that appears from the face of a woman, in a necessary situation, is excused.

Al-Qurtubi, may Allah bless him, commented:

"This is a sound statement; however, if the face and the hands are usually uncovered in worshipping acts, like in *Salat* and Hajj, then it is right that the exception (mentioned in the verse) refers to those acts of worship. The proof is the *Hadith* recorded by Abu Dawud on the authority of 'Aishah ﵂." He also mentioned the *Hadith* of Asma' as evidence[2], and said: "One of our scholars, Ibn Khuwayz Mindad said: 'If a woman is beautiful, and there is concern about *fitnah* in displaying her face and

[1] "Zad Al-Masir" (6/31).
[2] "Al-Jami' li Ahkam Al-Qur'an" (12/229).

hands, then she has to cover them. If she is old or repulsive, she is permitted to reveal them.'"[1]

Al-Bidawi, may Allah bless him, said:

"﴿*And not to show their adornment*﴾ i.e. jewellery, clothing, dyestuff in addition to their spots in the body which should not appear to people unlawful to them. ﴿*except that which appears (of it)*﴾ such as the clothing or the ring when moving around, for their concealment will be difficult.

It was said: It is meant by "***adornment***" the organs adorned in the body[2], and the exception is the face and the hands, because they are not part of the '*awrah* (not part of that which should be concealed). Yet, it is obvious that this applies in *Salat*, not when looking at women in other situation, for all the body of a free woman is '*awrah*; it is not permitted for non-husband or *non-mahram* to look at anything of it, except in a matter of necessity, such as receiving medical treatment or giving witness."

[1] Check the answer in "The First Suspicious Argument" later in this book.
[2] A similar example: ﴿**They will be in Allah's Mercy, therein they shall dwell forever**﴾ i.e. (Paradise), because it is a dwelling of Mercy. And also: ﴿**O you who believe, do not approach Salat while you are in a drunken state**﴾ i.e. places of Salat. Zamakhshari said: "The mentioning of adornment (in the Verse) without its body organs was meant to put more emphasis about the command for covering these organs, because adornment was prohibited because it is placed in those parts which foreign men should not look at.

Shihab said in his interpretation:

"The opinion of Imam Shafi'i, as stated in "*Ar-Rawdah*" and other writings, that all the body of a woman should be concealed, even the face and the hands, which are '*awrah*, except in *Salat*.

﴿***except that which appears (of it)***﴾ i.e. without intentionally displaying it, when it is revealed by a gust of wind for example.

Al-Hafidh bin Kathir said:

"This is a command from Allah ﷻ to the believing women, to distinguish them from the characteristic of women in *Jahiliyah* and disbelieving women in general. They should not display anything of their adornments to foreign men, except that which can be concealed. Ibn Mas'ud ﷺ said: 'except things like the outer garment' i.e. the clothing which Arab women used to cast over them in those times, and that which appears from the bottom of their garments. Those who adopted the statement of Ibn Mas'ud were: Al-Hasan, Ibn Sirin, Abu Al-Jawza', Ibrahim An-Nakha'i and others."[1]

[1] "Tafsir Al-Qur'an Al-'Adhim" (6/46-47). Sheikh Al-Ansari said in his comment on the statement of Ibn Kathir, may Allah bless him: "There is evidence that covering all the body was customary with women of the Companions, the Followers and all the Muslims.

Ibn Abi Hatim and As-Suyuti:

May Allah ﷻ bless them, reported on the authority of Sa'id bin Jubayr ﷺ: "﴿***And not to reveal their adornment, except to their husbands,...***﴾ i.e. not to remove their *jilbab* and their veil, except to their husbands, or their fathers, etc as in the verse; for it is *Haraam* (unlawful) to do so in front of others (foreign men who are not listed in the verse 32, Surat (24) An-Nur)."[1]

When the Verse was revealed upon the Prophet ﷺ, he taught its meaning to his Companions (the Immigrants and the Ansar), who, in their turn, informed their wives, daughters, sisters and all women in their houses. When the female Companions learnt the verse from the Prophet ﷺ, or from their male Companions, they immediately observed the Niqaab to cover their faces and made it part of their code of dressing in their life. In fact, it became the practice of all Muslim women, not only during the time of the Prophet ﷺ or the Companions and the Followers.

The Imam Shawkani, may Allah bless him, reported that all Muslims agreed to prevent their women from letting them going out unveiled, especially when there are many evil-doers (Nayl Al-Awtar 6/245). Their act, or that of their women, was not voluntary, or simply an obligation from themselves, not commanded by Allah ﷻ or His Messenger ﷺ, as claimed by opponents of the Hijab; it was rather an act deemed of good belief in Allah and His Messenger, obeying the divine commands, as reported by 'Aishah ﷺ. The Companions ﷺ knew that Allah's Commands are obligations, and His prohibitions are forbidden; they knew that when their women cover their faces, they implemented the divine command of the Hijab, by not showing their adornment, in order to represent the real Islamic society that Allah ﷻ and His Messenger wanted to set up. After all this, I do not know how someone would have any doubt regarding the obligation on women to cover their faces?

[1] Reported by Al-Khahandi in "Habl Shar' Al-Mateen" p. 234.

The scholar Ibn Muflih Al-Hanbali, may Allah bless him, said:

"She should not show her adornment, except to those listed in the verse. Abu Talib said: 'Her nails are '*awrah*. If she goes out, she should not reveal anything, not even her socks, for they shape her feet.' Ahmed also said: 'The apparent adornment is a woman's clothing, and everything in her body is '*awrah*, even her nails."[1]

The scholar Al-Kashmiri, may Allah bless him, said:

"If one says: If it is lawful to freely uncover the body parts, then what is the meaning of "the exception and the specialisation"? I say: And who claims that the Qur'an invited them to uncover them?

However, showing the adornment is applicable in necessity, otherwise, drawing the *jilbab* over the whole body is an obligation."

He also said: "I rather said: 'revealing the face is lawful, if not for fear of *fitnah*, by virtue of the *Hadith* of Fadl bin 'Abbas ﷺ and the incident during Hajj when the Prophet ﷺ drew the face

[1] "Al-Furu'" (1/601).

of Fadl away from looking at the face of a young woman, saying: I feared that Satan might come between them..."[1]

Al-Alusi, may Allah bless him, said:

"The opinion of Shafi'i, may Allah bless him, states that the face and the hands are '*awrah* when being gazed at by men, even if they are not '*awrah* in *Salat*."

Sheikh Abu Hisham Al-Ansari said:

"﴿***And not to reveal their adornment, except that which appears (of it)***﴾

Some narrations reported that this verse was revealed before the verse of drawing over the *jilbab* over the body.

This verse orders women to cover all their adornments, whether it is a body part, such as the face, hands, nose, lips, cheeks, hair, ears, or any other part of the women's body, or the applied adornment, such as bracelets, earrings, rings, kohl, garments, etc.

This verse orders women to cover everything without excluding any particular adornment; and ﴿***except that***

[1] "Fayd Al-Bari" (4/24), and the answer will come later regarding the Hadith of Fadl bin 'Abbas ﷺ inshallah.

which appears (of it)﴾ was not interpreted by the Qur'an or the *Sunnah*. It was rather left unclear, so the Companions ﷺ, the followers and the interpreters of the Qur'an tried to lift this vagueness. There is no doubt that had they all agreed about one opinion, it would have been sufficient enough, and it would have lifted both vagueness and conflict in this matter, but Allah ﷻ wanted that this vagueness remains in this matter, as a mercy for this Islamic community.

This led to many conflicting and different opinions, to the extent that it was necessary to leave them aside, and refer to the divine commands of Allah ﷻ and His Messenger ﷺ. Nevertheless, when we referred to the divine texts, we realise that the vagueness in this matter still remains, and you will know that its existence is a blessing from Allah ﷻ; so let us study this issue from another angle.

When Allah ﷻ prohibited the display of adornment, the action was attributed to women. However when He ﷻ used the exception, He ﷻ did not say: "except that which they (women) display (of it)", but He ﷻ rather said:

﴿***except that which appears (of it)***﴾

So the action in the "exception" does not refer to women, and accordingly, women are under obligation to conceal all

their adornment, for they do not have any choice to reveal any of them.

If a woman observes complete concealment of her adornment, and something was uncovered from her body unintentionally, then she is not to be reproached for it and would be accounted for it by Allah ﷻ. This is what is understood from the context of the verse.
Therefore, any adornment that a woman is able to cover, she should cover it, whether it is the face or hands or kohl or rings or bracelets. And any adornment that she cannot conceal such as her garments, or things that are revealed without being aware of it, or when she uncovers something for a necessity (such as when receiving medical treatment, etc), then she is not to be held accounted for it, because

﴿***except that which appears (of it)***﴾

comes into the context of

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿***Allah does not burden a person beyond his scope.***﴾[1]

There are many examples of the exceptional cases in which a woman's adornment is revealed. It could be her garments, or some of her body organs revealed by a gust of wind

[1] Surat Al-Baqarah, Verse 286.

(unintentionally), or when a man looks at the face of his bride-to-be before marriage, or when a woman reveals her body for medical treatment, or revealing her face before a witness.

Therefore, if this meaning is established, the reader should understand that Allah's Words

﴿***and not to show***﴾

are in the "imperfect form" grammatically, which is in the context of prohibition, and prohibition denotes unlawfulness. So the verse strongly enforces the unlawfulness on the part of women to show their adornment, which is a proof about the obligation to observe the Hijab, and that the face and the hands are comprised in it.

Those who argue with this verse to legalise the uncovering of the face and the hands have not provided a strong evidence to support their argument. All they do is avert the meaning away, arguing their case with the statement of Ibn 'Abbas ﷺ and his companions.

However, Ibn 'Abbas ﷺ and his companions interpreted the verse

﴿***drawing the jilbab over their bodies***﴾

with covering the face as well. They knew that they were interpreting one of the commands of Allah ﷻ, and that Allah's command is an obligation upon a Muslim.

They knew that Allah ﷻ sent down that command to distinguish a free woman from a slave-girl. Therefore, it is not possible to change this command into a recommendation, lest its objective would be annulled.

Have they contradicted themselves by declaring first the obligation of covering the face, and then stating later the lawfulness to uncover it?

No, instead, we take the statement of Ibn 'Abbas ﷺ as the lawfulness to uncover the face only in necessity. Ibn Jarir reported that Ibn 'Abbas ﷺ said in his interpretation of

﴿***And not to reveal their adornment, except that which appears (of it)***﴾:

The visible adornment is the face, the kohl of the eye, dye of the hand, the ring; she may reveal all this in her house to people who enter upon her[1]."

Ibn 'Abbas ﷺ did not give *fatwa* of revealing the face unrestrictedly, but he legalised the uncovering of the face to her relatives who enter her house, such as her

[1] "Tafsir Ibn Jarir" (18/83-84).

cousins, aunties, etc. Such people frequently enter the house, and Ibn 'Abbas ﷺ considered total concealment before them is a burden on the woman. He ﷺ derived the legalisation of uncovering the face before those people from the verse

﴿*except that which appears (of it)*﴾

It is as if it is not the woman who willingly displayed her adornment in front of her relatives, but the burden upon her which revealed it. The *Hadith* of Ibn 'Abbas ﷺ could also mean that people entering the house could be any people, obviously after receiving permission, (and not just relatives).

Nevertheless, restricting the uncovering of the face only in the house meant that Ibn 'Abbas ﷺ considered the woman's profession in her house to be among the reasons that legalised for her to uncover her face before foreign men. Therefore, he regarded this legalisation as a special case, and informed us of the non-legalisation in all general cases. Think about his statement and compare it to that of those who legalise *Sufur* (unveiling), and claim that Ibn 'Abbas ﷺ is their *Imam* in this matter."[1]

[1] Al-Jami'ah Salafiyah Magazine, issue May-June 1978.

Sheikh Abu Al-A'la Al-Mawdudi, may Allah bless him, said:

"As for the verse

﴿*except that which appears (of it)*﴾,

many different statements, in the books of the interpretation of the Qur'an, contributed to the ambiguity of its meaning, otherwise, the verse is rather very clear with no vagueness about it.

﴿*And not to show their adornment*﴾

means not to display the adornment of their clothing, jewellery, faces, hands and all other body parts. The exception from this general rule is used by the words ﴿*except*﴾ in the sentence ﴿***that which appears (of it)***﴾ i.e. that which apparent cannot be concealed, or that which appears without any intending to display it. This sentence proves that women are not allowed to intentionally display their adornment; however, that which appears without one's intention – caused by a gust of wind for example, or that which appear over the body, like the outer garment.

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This was the meaning clarified by Abdullah bin Mas'ud ﷺ, Al-Hasan Al-Basri, Ibn Sirin, and Ibrahim An-Nakha'i for this verse.

On the contrary, other interpreters said: the meaning of

﴿except that which appears (of it)﴾

is that which a person displays in the normal habit, and they include in this habit, the face of the woman, and her hands with all aspects of beauty. They believe that a woman may adorn her face with Kohl and make-up, and her hands with henna, rings or bracelets, and then she goes out and walks among people, revealing her face and hands. This meaning was reported, on the authority of Ibn 'Abbas ﷺ and his disciples, and was adopted by a big group of Hanafi scholars; as for us, we examine the linguistic context of the sentence

﴿except that which appears (of it)﴾:

There is a clear difference between "that which makes itself appear" and "that which a person intentionally displays". It is obvious from the verse that the Qur'an forbids displaying the adornment, and does not condemn it if it is displayed unintentionally.

However, the unintentional act should not be abused and regarded as a permission to display the adornment intentionally, because it is opposing the regulations in the Qur'an and the traditions which confirm that the Prophet's wives never showed their faces to foreign men, and that the command to observe the Hijab included the face. In fact, the *niqaab* (veil) was part of their code of dressing, except when they were in a state of *Ihram* (to perform Hajj).

What is more surprising is the fact that those who legalise for women to uncover their faces and hands argue that the face and the hands are not '*awrah*; yet there is a big difference between the Hijab and the concealment of '*awrah*.

The '*awrah* is that which should not be revealed even to *mahram* men (brother, son, etc) while the Hijab is more than the concealment of '*awrah*; it the barrier between women and foreign men, and our subject in this verse is the Hijab not the concealment of the '*awrah*."[1]

Sheikh Abdul Aziz bin Rashid An-Najdi, may Allah bless him, said:

"The adornment of the face is the greatest adornment which women were prohibited to display to foreign men; while men were ordered to lower their gaze from it and from any

[1] "Tafsir Surat An-Nur" p.157-158.

unlawful thing. In fact, no one looks at anything else in a woman before looking at her face, because it is preferred by people for its beauty and adornment.

Allah ﷻ addresses people only with what they acknowledged with their first nature; and so it is not reasonable and not in the Wisdom of Allah ﷻ or in is religion that He ﷻ prohibited fornication and all aspects leading to it, and then He ﷻ authorises women to uncover their faces in front of foreign men, and unveil themselves on the roads. There is no doubt that such acts are great incentives to fornication and its causes, to violation of women's honour, and to damaging the lives of men who are naturally attracted to the beauty of women's faces and their adornment."[1]

Sheikh Muhammad bin Salih Al-Uthaymiyyin, may Allah bless him, said:

"Allah ﷻ prohibited the uncovering of the face of a woman, except that which is apparent, which appears inevitably, such as visible clothing. It is for this reason that Allah ﷻ said:

﴿except that which appears (of it)﴾

and did not say: "except that which women displays of it". Then, He ﷻ forbade displaying adornment except before

[1] "Tayseer Al-Wahyayn" (1/142-143).

those he excluded; and this proved that "the second mentioned adornment" and "the first mentioned one". The first one is the visible adornment which appears to everyone, and could not be concealed; whereas the second one is the inner adornment which women apply to themselves. If this second adornment was allowed to be seen by everyone, then the general context in "the first" and the exception in "the second" would not have any meaning at all.

Allah ﷻ allowed the revelation of the inner adornment to the old servant men who lack vigour, and the young children who have no sense of feminine sex, and this proves two points:

First: revealing the inner adornment is not lawful except to those two types of people.

Second: the cause of the rule centres on the fear of *fitnah* with women and the infatuation with them. There is no doubt that the face is both beauty and *fitnah*; therefore, its concealment is obligatory to prevent men from being seduced by it."[1]

Sheikh Abu Bakr Al-Jaza'iri, may Allah bless him, said:

Allah ﷻ said:

[1] "Risalat Al-Hijab" p. 8-9.

﴿***And tell the women believers to lower their gaze, and protect their private parts, and not to show off their adornment except that which appears (of it), and to draw their veils all over their bodies, and not to reveal their adornment except to their husbands.***﴾

The meaning of the Hijab is very strong in this verse, for it comprises the command to lower one's gaze and guard one's private parts. Protecting one's private parts is not fulfilled except by lowering one's eyes, which in turn is not achieved but with the complete Hijab.

Both sexes are commanded to lower their gaze, but this cannot be fully implemented if they are mixed in the same place, because no believing man or woman could obey their Lord in such situation. Therefore, the meaning of the word "Hijab" is not simply the fact that a woman covers her adornment, but rather is true meaning is that it should be a barrier or a screen to prevent women from mixing with men, or men mixing with women, and then it is possible for both sexes to lower their gaze and guard their private parts.

Nevertheless, since it was necessary for a woman to go out sometimes for some urgent matters, she was authorised to do so with the condition that she conceals her adornment, except that which could not be covered such as an eye to look with, or a hand to grab with or the outer garment over her. This is the meaning of the "exception" in the verse

﴿**except that which appears (of it)**﴾,

and this was the interpretation of many Companions ﷺ, followers and those after them."[1]

[1] "Fasl Al-Khitab fil Mar'ah wal Hijab" p. 50-51.

Fifth Proof

Allah ﷻ said:

﴿...and to draw their veils all over their bodies...﴾

This is a command for women to cover their faces and necks, and this is derived from the fact that if a woman is ordered to draw the *khimar* (long veil) from her head to her breast to cover her chest, and so she is implicitly commanded to cover that which is between her head and chest – i.e. the face and the neck. This was literally mentioned because it is known that casting the *khimar* from the head downward necessarily covers the face and the neck.

Using the *khimar* means literally covering the face

Sheikh Al-Islam Ibn Taymiyyah, may Allah bless him, said:

"*Al-khimar* is that which covers the head, the face and the neck. *Al-jilbab* is that which is drawn from over the head (over the body) until only the eyes are seen of the person wearing it."[1]

Sheikh Abdul Aziz bin Khalaf, may Allah bless him, said:

[1] Reported in "The Hijab of the Muslim Woman" p. 33.

Allah ﷻ said:

﴿...and to draw their veils all over their bodies...﴾

Allah ﷻ ordered women not to display their adornment, except that which is apparent, without intending to cause any *fitnah*. Then, He ﷻ wanted to teach her how to cover all spots of beauty by drawing the *khimar* over her head, and said:

﴿...and to draw their veils...﴾

i.e. from the head and above the face

﴿...all over their bodies...﴾

i.e. their chests in order to cover all the head, the chest and that between them, such as the neck, etc., to ensure that women conceal all their adornment. Whoever excluded anything from that should provide evidence which specifies and defines that exception, and this is definitely impossible, because they would need a clear text from the Qur'an or the *Sunnah*.[1]

[1] "Nadharat fi Hijab Al-Mar'ah Al-Muslimah" p. 44-45. the Sheikh also said: "The principle basis to interpret the Qur'an, and implement Allah's Commands is: what is specifically commanded for men should be derived from the Prophet's acts and words; while that which is specifically commanded for women should copied from the actions of the Prophet's wives and daughters, because they represented the source of the example to follow until the Day of Resurrection."

Sheikh Muhammad bin Salih Al-'Uthaymiyyin, may Allah bless him, said:

"Allah ﷻ said:

﴿and to draw their veils all over their bodies﴾

The *khimar* is that with which a woman covers her head. If she is commanded to draw it over her chest, then she is obviously commanded to cover her face; because if it is an obligation to cover the neck and the chest, then covering the face is more of a priority, considering it is the spot of beauty and *fitnah*. When people seek the beauty of the picture, they ask only for the face; if it is beautiful, they do not pay too much attention to the rest.

They said: "Such and such woman is beautiful" it is understood from these words that it is the face which is beautiful. So it is clear that the face is the spot of beauty sought by people. Therefore, if such is the case, how could we accept that divine *Shari'ah* commands women to cover their necks and chest, and then allows them to uncover their faces?"[1]

Sheikh Muhammad Al-Ameen Ash-Shanqiti, may Allah bless him, said:

[1] "Risalat Al-Hijab" p. 7-8.

"Al-Bukhari, may Allah bless him, said in his *Sahih* book, chapter of "*And to draw their veils over their bodies*": Ahmed bin Shabib said: 'Narrated my father from Yunus from Ibn Shihab, from 'Urwah from 'Aishah ﵂ who said: "May Allah bless women of the first emigrants; when Allah ﷻ revealed

﴿...and to draw their veils all over their bodies...﴾

they cut their waist sheets at the edges, and covered their faces with the cut pieces."[1]

Al-Hafidh Ibn Hajar, may Allah bless him, said in his interpretation of this *Hadith*: "Women of the Companions drew their *khimar* over their heads from the right side to the left, veiling themselves."

This authentic *Hadith* states that women of the Companions understood the meaning of the verse

﴿...and to draw their veils all over their bodies...﴾

i.e. covering the face, they indeed cut their waist sheets into pieces and used them to veil their faces, in compliance with the Command of Allah ﷻ. Their understanding of the verse

[1] Recorded by Al-Bukhari.

came from the Prophet ﷺ who was among them to ask him for all issues of their religion, for Allah ﷻ said:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

﴿And We have also sent down unto you the reminder (the Qur'an) that you may explain clearly to men what is sent down to them﴾[1],

therefore they could not interpret the Qur'an by themselves."[2]

Ibn Abi Hatim reported a *Hadith* of Safiyyah bint Shaybah who said: "When we were sitting with 'Aishah, may Allah be pleased with her, discussing the merit of the women of the Quraish, she said: "The women of the Quraish have great merits, but I have never seen better women in their firm belief in the Book of Allah and the Revelation than the women of the *Ansar*. When Surat An-Nur

﴿...and to draw their veils all over their bodies...﴾

was revealed, the *Ansar* men went to their wives, daughters and relatives, reciting the verses sent down by Allah ﷻ, and

[1] Surat An-Nahl, Verse 44.
[2] From "Adwa' Al-Bayan".

so the women implemented the Command of Allah by observing the veil, as if they had crows over their heads[1].

Sheikh Muhammad Al-Ameen Ash-Shanqiti, may Allah bless him, said:

"You see how 'Aishah ﵂, with her knowledge, understanding and righteousness, praised the *Ansar* women, and declared that she had never seen more firm believer in the Revelation of Allah than them. This is a comprehensible statement that observing the Hijab and covering the face is an act of firm belief in the Book of Allah. Therefore, it is strange that some people, related to the field of knowledge, claim that there is no evidence in the Qur'an or the *Sunnah* about the covering of women's faces from foreign men.

Sixth Proof

Allah ﷻ said:

﴿ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ﴾

﴿And let them not stamp their feet so as to reveal what they hide of their adornment.﴾[2]

[1] Recorded by Abu Dawud, on the authority of Umm Salamah, may Allah be pleased with her.
[2] Surat An-Nur, Verse 31.

Sheikh Abu Bakr Al-Jaza'iri said:

"The meaning in this verse about the complete Hijab is clear and stronger than in the previous verses; for stirring the *fitnah* by making men hear the sound of the anklet when a woman stamps her feet in her walk is less than stirring by looking directly at her face or listening to her speech. So, if Allah ﷻ prohibited, in this verse, that a woman stamps her feet, lest the sound of her anklet is heard, then prohibiting looking at her face, which is the spot of her charm, is prime and foremost."[1]

Sheikh Muhammad bin Salih Al-'Uthaymiyyin, may Allah bless him, said:

"The verse means that a woman should not make a noise when she walks to draw men's attention with the anklet or jewellery she is wearing. If a woman is prohibited to stamp her feet lest she causes *fitnah* to men with the sound of her jewellery, then what about revealing her face to them?

What is greatest in terms of *fitnah*: hearing the sound of women's anklet, not knowing of her beauty or her age, or looking at an unveiled, beautiful, well made-up face?

[1] "Fasl Al-Khitab" p. 41.

Every man has enough drive for women to know which causes more *fitnah* for him, and which deserves more cover and concealment!

Sheikh Abdul Aziz bin Khalaf said:

"It is learnt from this verse that Allah ﷻ prohibited women from doing anything that causes *fitnah*, even in her movement and sound; and this is the outmost in educating the Muslim woman, to safeguard her dignity and repel any evil from her. Had there been anything more hidden than that, Allah ﷻ would have mentioned it.

A woman is highly dignified when she obeys the Commands of Allah ﷻ, and she is extremely despicable when she opposes His Commands.

When she is observing the Hijab, concealing all her adornments, men refrain from looking at any small thing in her for she has preserved the light, acknowledged by everyone, behind her Hijab.

Whereas the unveiled woman who displays herself to onlookers; she has disgraced herself, and Allah ﷻ removes the light from her, for if she had known its meaning of dignity under the *khimar*, she would have rushed to it!

Allah ﷻ educated women who obey Him, and guided them in the most perfect manner. He ﷻ taught them the beneficial knowledge to be good members in all human societies, and righteous and noble mothers…

It is for this reason that the Qur'an came to guide them in the manner which pleases Allah ﷻ; so He ﷻ started the verse with the top – i.e. the head, and concluded it with the bottom – i.e. the feet. Therefore, we understand from this verse that all he body of a woman is '*awrah*; she should not reveal anything of it before foreign men, even the jewellery used as adornment, whether visible or invisible from the head to the feet."[1]

Sheikh Nasir-Din Al-Albani, may Allah bless him, said:

"This verse means that women have to conceal their feet as well, otherwise they would reveal their hidden adornments, such as the anklets, an act which is forbidden in Islam.

During the early times of the Revelation women were forbidden to reveal their adornment to men, so some of them, out of subtlety, stamped their feet to draw men's attention to their hidden adornment, so Allah ﷻ prohibited them from that."[2]

[1] "Nadharat fi Hija Al-Mar'ah Al-Muslimah" p. 45-47.
[2] "Hijab of the Muslim Woman" p. 36.

It was reported from Ibn Hazm, may Allah bless him, his statement that this verse is proof that the feet and the legs should be concealed.

There is no doubt that the expected *fitnah* from the unveiling of the face is greater and more damaging than the revelation of the feet or stamping them, and Allah knows best.

Seventh Proof

Allah ﷻ said:

﴿ وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۖ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

(And as for women past childbearing who do not expect wedlock; it is no sin on them if they discard their outer clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower.)[1]

The Imam of the interpreters, Abu Ja'far bin Jarir At-Tabari, may Allah bless him, said:

"Allah ﷻ said that those women who are past childbearing because of their old age, and do not expect to marry again

[1] Surat An-Nur, Verse 60.

and do not menstruate, there is no harm for them to discard their outer clothing, i.e. their veil and the long cloth which they draw over their body in order to conceal themselves; it is no sin on them to discard such clothing of concealment (in their houses) before foreign men; but still they should not reveal themselves with adornments."

Narrated Ali on the authority of Ibn 'Abbas ﷺ who said:
"***﴿And as for women past childbearing who do not expect wedlock...﴾*** i.e. it is not harmful for a woman to sit (with guests) at home with her long gown and a *khimar*, and discard her outer clothing (*jilbab*), as long as she adorns herself in a manner which pleases Allah ﷻ, as in the verse

﴿It is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.﴾"

Ad-Dahhak said:

"...to discard their outer clothing, i.e. *jilbab* which is the veil, and this applies to the old woman who is past childbearing, it is no harm for her not to wear the *jilbab* above her *khimar* (meaning she may display her face). But every free Muslim woman who reaches the age of menstruation should draw her *jilbab* above her *khimar*; for Allah ﷻ said:

﴿...draw their cloaks all over their bodies. That will be better that they should be known, so as not to be annoyed...﴾

Mujahid ﷺ said:

"***﴿Their clothing...﴾*** means their *jilbab*...Ibn Mas'ud ﷺ said: it is the *jilbab* or the outer clothing or the long cloak. Then he said: as for

﴿But to refrain (i.e. not to discard their outer clothing) is better for them...﴾

if they refrain from discarding their outer clothing, and chose to wear them instead, then it is better for them."

The Imam Abu Bakr Al-Jassas, may Allah bless him, said:

"Ibn Mas'ud and Mujahid said in their interpretation of the verse

﴿And as for women past childbearing who do not expect wedlock...﴾

It addresses women who do not expect to marry again. "Their clothing" means their *jilbab*; while Ibrahim and ibn Jubayr said: it is the outer clothing or cloak". Jabir bin Zayd

said: 'She may discard her cloak and *khimar*;' but Abu Bakr said: 'There is not disagreement about the fact that the hair of an old woman should be concealed, and not to be revealed to a foreign man, just like the hair of the young woman; and that if the old woman prays with her head uncovered, her prayer would be invalid like the young woman who uncovers her head in prayer. Therefore, it is wrong to say that the old woman may discard her *khimar* before foreign men.'

If one says: Allah ﷻ has authorised old women to discard their *khimar* when they are alone. We say to him: so there is no sense in specifying the old women with that permission, because young girls are also authorised to do so if they are alone. Therefore, the verse is also a proof that old women are permitted to discard their outer clothing when sitting with foreign men, but they should keep their *khimar* covering their head, and reveal only their faces and hands, because they do not arouse any sexual desire in men. Allah ﷻ said:

﴿But to refrain (i.e. not to discard their outer clothing) is better for them.﴾

He ﷻ permitted the old woman to remove her outer clothing, but also added that if she refrains from doing so in front of foreign men is better for her."[1]

[1] "Ahkam Al-Qur'an" (18/165-167).

The Imam and scholar, 'Imad-Din At-Tabari, known as Ilkiya Al-Harras, may Allah bless him, said:

"﴿And as for women past childbearing who do not expect wedlock...﴾

It refers to the old woman, and Allah ﷻ authorised her to discard the outer garment, or cloak or the *khimar*. Ibn 'Abbas said: "the clothing mentioned in the verse means the outer garment which is usually put on top of the *khimar*. It is known that she is not authorised to reveal any part of her body, and if it meant when she is alone, the fact is both the old woman and the young woman have the same rule when they are alone. But if it meant among people, then it is necessary to interpret "the clothing" mentioned in the verse as the *jilbab* (cloak) which is worn on top of the *khimar*, and not the *khimar* itself; because removing the *jilbab* can still keep the body covered,but removing the *khimar* uncovers the head and the neck. So Allah ﷻ shows firm concealment of the body is not an obligation upon them as it is with young women, because there is no risk of any temptation when looking at an old woman, as when looking at a young woman. Therefore, He ﷻ concluded the verse with

﴿But to refrain (i.e. not to discard their outer clothing) is better for them.﴾"[1]

[1] "Tafsir Ilkya Al-Harras Tabari".

The Imam Al-Baghawi, may Allah bless him, said in his interpretation

﴿*Women past...*﴾: they are women who do not arouse any sexual desire in men; as for any woman who still possesses signs of beauty and desire, they are not included in this verse."[1]

Abu Al-Qasim Mahmud bin 'Umar Az-Zamakhshari Al-Khawarizmi said in his Tafsir:

"﴿*And as for women past childbearing who do not expect wedlock; it is no sin on them if they discard their outer clothing...*﴾

The clothing here is the visible one, like the cloak or the *jilbab* which is worn on top of the *khimar*"

﴿*...in such a way as not to show their adornment...*﴾

not revealing their beauty, referring to the concealed beauty which is mentioned in the verse

﴿*And not to show their adornment except to their husbands...*﴾

[1] "Ma'alim Tanzil".

or not meaning *tabarruj* when removing the outer garment but intending only to feel at ease if they need. However, refraining from doing so is better for them. Indeed, when the permission was announced, it was followed by a recommendation in order to choose the best act or option, like when He ﷻ said in another case:

﴿ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى﴾

﴿*And to forego is closer to righteousness...*﴾[1]

and

﴿ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ﴾

﴿*But if you remit it by way of charity, that is better for you...*﴾[2,3]

The Imam Abu Al-Faraj bin Al-Juzy, may Allah bless him, said:

"﴿*...if they discard their (outer) clothing...*﴾

i.e. in the presence of men, and the (outer) clothing means the *jilbab*, or the loose outer garment or long veil, worn on top of the *khimar*. This is what is meant of clothing, not all clothing.

[1] Surat Al-Baqarah, Verse 237
[2] Surat Al-Baqarah, Verse 280.
[3] "Al-Kashaf" (3/76).

﴿*...in such a way as not to show their adornment...*﴾

i.e. by removing their outer garment, they do intend to display their adornment.

﴿***But to refrain...***﴾

by not discarding their outer garment

﴿***...is better for them.***﴾

Al-Qadi Abu Ya'la said: "In this verse, there is evidence that an old woman may reveal her face and hands in front of men, as for her hair, it is unlawful to display, as in the case of a young woman."

The Imam Ar-Razi said in his Tafsir:

"There is no argument that Allah ﷻ did not authorise that women could discard all their clothing, because it would lead to revealing all parts of their bodies; therefore, the interpreters said: 'The clothing mentioned in the verse means the *jilbab* and the veil on top of the *khimar*.' Ibn 'Abbas ﷺ was quoted interpreting the verse as: "to discard their *jilbab*". As-Suday reported from his teachers: 'To discard the *khimar* from their heads.' Allah ﷻ gave them the option to choose to keep their outer clothing, if the situation

suggests so, even if they were primarily authorised to discard it for their old age."[1]

The Imam Abu Abdullah Al-Qurtubi, may Allah bless him, said:

"﴿*...in such a way as not to show their adornment...*﴾

not displaying their beauty in order to be looked at, because such an act is vile and distant from the truth."[2]

Sheikh Isma'il Haqqy, may Allah bless him, said:

"﴿*...it is no sin on them if they discard...*﴾

in the presence of men

﴿**...their (outer) clothing...**﴾

i.e. the visible clothing, such as the *jilbab*, the outer garment, or the long veil above the *khimar*."[3]

The scholar from Al-Qaseem, Abdurahman bin Nasir As-Sa'di, may Allah bless him, said:

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[1] "Tafsir Al-Kabir" (6/307).
[2] "Al-Jami' li Ahkam Al-Qur'an" (12/309-311).
[3] "Ruh Al-Bayan" (6/178).

"***﴿...it is no sin on them if they discard their (outer clothing)...﴾*** i.e. the visible clothing like the *khimar*, cloak or so, which is mentioned by Allah ﷻ in the verse

﴿...and to draw their cloaks all over their bodies...﴾

such women may reveal their faces, as long as it is safe from any *fitnah*. Their permission to discard their outer clothing was restricted with

﴿...in such a way as not to show their adornment...﴾

in order to clear any suspicion about this permission."

The scholar Muhammad Al-Ameen Ash-Shanqiti, may Allah bless him, said:

"The clearest interpretation of the verse

﴿...to discard their outer clothing...﴾

is to discard what is worn on top of the *khimar*, such as the *jilbab*.

﴿But to refrain (i.e. not to discard their outer clothing) is better for them...﴾

is evidence that any woman who still possesses signs of beauty, and could still be sought for marriage is not

authorised to discard any of her clothing, to break the rule of concealment in the presence of foreign men."

The scholar Abdul Aziz in Baz, may Allah bless him, said:

"Allah ﷻ informs the old women who no longer expect to be married that there is no harm on them to uncover their faces and their hands, yet not displaying their adornment. Therefore, it is known that any woman, who displays her beauty if she removes her veil and reveal her hands, should not discard her clothing, or uncover her face and hands; it would be a sin for her to do so, even if she was old. *Tabarruj* leads to *fitnah* with the revealing woman, even if she was old; so what about the young beautiful woman in this case? No doubt, her *fitnah* is great, and her sin is even greater. Allah ﷻ set a condition on the old woman, before granting her the permission to discard her outer clothing, and that is only when she does not expect to marry again; because her anticipation to get married again would entice her to adorn herself, hoping to be sought by a future husband. Therefore, she was prohibited to reveal any of her adornment. Then Allah ﷻ concluded the verse by giving these women the option to choose concealment in their clothing, even if they are old, and that is better for them. If this is the case about old women, then young women are under firm obligation to conceal themselves and not to show any of their adornment, to prevent all means leading to *fitnah*."[1]

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[1] "Risala fil Hijab wa Sufur" (6/591).

Chapter Two

Proofs from the Sunnah

I have compiled them in three sections:

First section: Traditions from which the scholars have derived the obligation of the Hijab on Muslim women in general.

Second section: Traditions which state the Hijab of the Mothers of the Believers, and among them some traditions from which the scholars have drawn the generality of the Hijab for all believing women.

Third section: Traditions about the legitimacy of the complete Hijab for all Muslim women, or about its spreading among Muslim women during the early period of Islam, or about prohibiting men from looking at foreign women.

The first section:
Hadith One

Ibn Mas'ud ﷺ reported that the Prophet ﷺ said: "A woman is '*awrah* (all her body should be concealed)[1]".

Sheikh Hammud At-Tuwayjiri said:

"This *Hadith* indicates that all body organs of a woman should be concealed before foreign men (whether her face or any other part in her body). Abu Talib reported that Imam Ahmed, may Allah bless him, said: "The nail of a woman is '*awrah*; if she goes out from her house, she should not show anything, not even her socks, because it describes her feet. I would rather if she used a button in her garment by her wrist to prevent anything from being displayed."

Sheikh Al-Islam, Ibn Taymiyyah, may Allah bless him, also reported that the Imam Ahmed said:

"All a woman's body is '*awrah*, even her nails", Sheikh Al-Islam said: "And this was the opinion of Imam Malik." [2]
Abdullah bin Mas'ud ﷺ reported that the Prophet ﷺ said: "A woman should be concealed, for when she goes out, the devil

[1] Recorded by at-Tirmidhi, on the authority of Abdullah bin Mas'ud, may Allah be pleased with him.
[2] "As-Sarim Al-Mashhur" p.96, "Ar-Rad Al-Qawiy" p. 245.

looks at her; and the nearest she is to her Lord's company, is when she is inside her house."

Sheikh Muhammad al-Ameen Shanqiti, may Allah bless him, said:

"This *Hadith* was mentioned in "Mujma' Az-Zawaid" and the author said: 'It was reported by Tabarani in "*Al-Kabir*" and its men are trustworthy, and this *Hadith* is supported with all the mentioned proofs, which state that a woman is '*awrah*. It indicates the obligation of the Hijab to cover anything under the term "*awrah*".

Al-Haythami also reported that Ibn Mas'ud ﷺ said: "The Prophet ﷺ said: "A woman goes out without any obligation, so the devil looks at her, and says to her: 'You please everyone you pass by.' A woman dresses up and they say to her: 'Where are you going?' and she replies: 'I am going to visit a sick person, or attend a funeral or go and pray in the mosque.' But no woman worships her Lord better than when she is in her house."

Ibn 'Umar ﷺ reported that the Prophet ﷺ said: "The woman in *Ihram* (performing Hajj) neither wears *niqaab* nor gloves."[1]

Sheikh Abu Hisham Abdullah Al-Ansari said:

"This *Hadith* is the best evidence about the changes and developments which occurred in women's dressing after the revelation of the verse of the Hijab and the command for women to draw their outer garments over their bodies. The *niqaab* had become part of their dress code; they did not go out without it."

Al-Qadi Abu Bakr bin 'Arabi, may Allah bless him, said:

"The *Hadith* of Ibn 'Umar: "The woman in *Ihram* does not wear the *niqaab*..." means that covering her face with a veil is an obligation, except in Hajj, where she casts part of her *khimar* over her face – not tightly attached to it."[2]

[1] Recorded by Al-Bukhari (4/52) No.1838; Imam Malik in "Al-Muwatta" (1/324) "Hajj chapter"; Tirmidhi (No.833) (Hajj); Abu Dawud (No.1825-1826); An-Nassai (5/135) (Hajj); Imam Ahmed (2/119).
[2] "'Aridat Al-Ahwadhi" (4/56).

Sheikh Al-Islam,Ibn Taymiyyah, may Allah bless him, said:

"This proves that the *niqaab* and the gloves were common with women, when they were not performing Hajj, to cover their faces and hands."[1]

The Imam Ibn Al-Qayyim Al-Juziyah, may Allah bless him, said:

"The Prophet's prohibition for women to wear the *niqaab* and the gloves is evidence that the face of a woman, in terms of the rule of concealment, is like the body of a man not like his head. She is prohibited to put anything cut especially for the face, like the *niqaab*, when she is in a state of *Ihram*, but it is not prohibited for her to cover her face by drawing part of her *jilbab* over it. The Prophet ﷺ had mentioned her face and her hands, and prohibited her to wear the *niqaab* and the gloves, but he ﷺ did not literally say that she should uncover her face during *Ihram*."[2]

He also said regarding the same *Hadith*: "The Prophet's wives are the most learned, in the *ummah*, about this issue; they used to draw their garment over their faces if riders passed by, and uncover them afterwards.

[1] "Majmu' Al-Fatawi" (15/37-371).
[2] "Tahdheeb Sunan".

Wakee' reported from Shu'bah from Yazeed ar-Rishk from Mu'adhah Al-'Adhawiyah who said: "I asked Aishah ﷺ about the dressing of a woman in *Ihram*? She ﷺ said: "She does not wear *niqaab*, but may draw her clothing over face."[1]

Ibn Al-Qayyim mentioned the statement of those who prohibit a woman in a state of *Ihram* from covering her face, and reply to their argument: "How could they prohibit a woman from covering her face, when Allah ﷻ ordered her to draw her outer garment over her body (including her face), to avoid being attracted to her facial beauty."[2]

The Prophet ﷺ never authorised women to uncover their face whether in *Ihram* or in other situations; rather the text came with the special prohibition to wear the *niqaab*, as well as the gloves, the blouse and the trousers.

The Prophet's prohibition for women to wear these clothing does not imply that they may stay totally uncovered! So why did some people interpret this *Hadith* as if the Prophet ﷺ authorised women to reveal their faces publicly?

Rather, the rule about the face of a woman is like that of the body of a man; it is prohibited to cover it tightly with a veil,

[1] Recorded by Al-Bayhaqi (5/47) and others. Refer to "Masa'il Imam Ahmed" by Abu Dawud p. (108-110).
[2] "I'lam Al-Muwaqi'in 'an Rabbi Al-'Alamin".

or its rule is like that of her hand, which should not be covered tightly to her wrist with a glove. However, she is not prohibited to cover them with her *khimar* or outer garment

Ibn Hajar, may Allah bless him, reported on the authority of Ibn Al-Mundhir who said:

"The scholars agreed that the woman in a state of *Ihram* may wear knitted garments and socks, and she may cover her head and hair, except her face, over which she may slightly draw her clothing to prevent foreign men from looking at her.

She should not veil her face, except what was reported on the authority of Fatimah bint Al-Mundhir who said: "We used to veil our faces while in a state of *Ihram* in the company of Asma', daughter of Abu Bakr ﷺ (her grandmother)". However, she could mean drawing the *khimar* over their faces, as in the *Hadith* of 'Aishah ﷺ who said: "Riders would pass us when we accompanied the Apostle of Allah ﷺ while we were in the sacred state (wearing *ihram*). When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our face."

Hadith Three

Ibn 'Umar ﷺ said: "The Prophet ﷺ said: If anyone trails his garment conceitedly, Allah will not look at him on the Day of Resurrection." So Umm Salamah ﷺ said: "O Messenger of Allah, what would women do with long garments? He ﷺ said: she may hang down a span. Umm Salamah said: Still, their feet will be uncovered. He ﷺ said: Then a forearm s' length, not exceeding it."[1]

Tirmidhi said:

"In this *Hadith*, there is permission for women to hang down their outer garment, because it provides more concealment to them."

Al-Bayhaqi said:

"There is evidence in this *Hadith* that women should cover their feet."

Imam Ahmd reported on the authority of Ibn 'Umar ﷺ who said that the Prophet ﷺ permitted women to hang down their garment a span; so they said: 'O Messenger of Allah! Still,

[1] Recorded by Au Dawud (4117), Tirmidhi (4/223), Ahmed (2/5,55).

our feet will be uncovered.' He ﷺ said: 'Then a forearm's length, not exceeding it.'"[1]

At-Tuwayjiri said:

"In this *Hadith*, there is evidence that a woman is all '*awrah* before foreign men; it is for this reason that the Prophet ﷺ permitted women to hang down their garments a span. They said: 'A span cannot conceal the '*awrah*,' and this '*awrah* in this *Hadith* is their feet, as it is evident in the narrations of Ibn 'Umar and Umm Salamah ﷺ.

The Prophet ﷺ confirmed that the feet are part of the '*awrah* of women, and so if this is the case with the feet, what about the upper of the body, especially the face which is the major spot of beauty of a woman? Certainly, the face is the organ of women which attracts men's attention; they compete to get it if it has the features of beauty, and many of them were killed just for looking at the face of a woman, not for looking at her feet or hands or jewellery. If the feet of a woman are '*awrah*, then her face should be concealed primarily."[2]

[1] Sunan An-Nassai(8/209), Ibn Maajah (3580), Ahmed (6/293, 309), Ibn Abi Shaybah (8/220), Darami (2647), Ibn Hibban (1451 – Mawarid), Tabarani (23/358,384,416,417).
[2] "As-Sarim Al-Mashhur" p. 97-98.

Sheikh Muhammad bin Salih Al-'Uthaymiyyin, may Allah bless him, said:

"This *Hadith* is evidence upon the obligation on women to cover their feet, and it was common among the women of the Companions ﷺ. There is no doubt that the feet are less *fitnah* than the face and the hands. Therefore, warning against what is lower is a reminder of what is above it. The wisdom in *Shari'ah* would not command to cover that which causes less *fitnah*, and allow the uncovering of what causes a serious one.

Hadith Four

'Uqbah bin 'Amir ﷺ reported that the Prophet ﷺ said: "Beware of entering upon the ladies." A man from the *Ansar* said: "What about *Al-Hamu* (the in-laws of the wife: the brothers of the husband, the nephews, etc)?" He ﷺ replied: "The in-laws of the wife are death itself."[1]

Sheikh Shanqiti, may Allah bless him, said:

"This is an authentic *Hadith* in which the Prophet ﷺ warned strongly against entering upon women, and that asking them for anything should be done only from behind a screen. The

[1] Recorded by Al-Bukhari (9/330), Muslim (2172), Tirmidhi (1171) and Ahmed (4/149, 153).

Prophet ﷺ even expressed the entering of the in-laws of the wife (who are not *mahram* men to her) as death itself, and there is no doubt that such expression is the most striking to refer to the seriousness of his warning.

His strong warning is also evidence that the verse
(Then ask them from behind a screen...)
is general and its rule covers all Muslim women; because if the command was specially destined to the Prophet's wives, the Prophet ﷺ would not have made a strong warning against entering upon women.

Sheikh Abdul Qadir As-Sindi said:

"This *Hadith* is a strong indication that it is not lawful for a man to enter upon a foreign woman, such as a relative of the husband, like his brother or uncle, etc.

Muslim, may Allah bless him, reported on the authority of Ibn Wahb who said: "I heard Al-Layth saying: *Al-Hamu* means the brother in-law, the husband's male relatives, the cousin, etc." There is in the *Hadith* a serious warning against entering upon women.

If the face and the hands were not part of the '*awrah* and adornment, and it was lawful to uncover them, then why this firm warnings in these authentic *Hadith*.

Hadith Five

'Aishah ﷺ reported that Aflah, the brother of Abi Al-Qu'ays, came asking permission to visit her after the revelation of the Hijab command, but she refused to allow him. He said: "Do you veil yourself before me although I am your uncle?" she said: "How is that?" He replied: "You were suckled by my bother's wife with my brother's milk." I asked the Messenger of Allah ﷺ about it, and he said: "Aflah is right, so permit him to visit you."[1]

Al-Hafidh Ibn Hajar said: "There is in this *Hadith* evidence of the obligation on women to observe the Hijab from foreign men."[2]

It is from his statement that Ibn Hajar made the ruling general to cover all Muslim women.

Hadith Six

Az-Zauhari reported from Nabhan, the servant of Umm Salamah ﷺ, on the authority of Umm Salamah who said: "If

[1] In another narration, the Prophet ﷺ was quoted as saying: "Allow him to enter, for he is like your uncle." Recorded by Al-Bukhari (6/147), Muslim (1444), Al-Muwatta' (2/601-602), Tirmidhi (1147), Abu Dawud (2055) and An-Nassai (6/99).
[2] "Fath Al-Bari" (9/152).

one of you had a male slave, and he has the means to free himself, then she should observe the Hijab before him."[1]

The evidence in this *Hadith*, in terms of the obligation of the Hijab, is the fact that a mistress may reveal her face before her slave, as long as he belongs to her. Once he becomes free, she has to observe the Hijab before him, because he becomes a foreign man to her."[2]

Tahawi reported on the authority of Ibn Shihab that Nabhan, the servant of Umm Salamah ﷺ, said: "As a servant, I was able to see the face of Umm Salamah, and I was short of a thousand dirhams to free myself. One day, as I was travelling with her on the road to Makkah, she asked me: 'How much money is left for you to free yourself, O Nabhan?' I said: 'a Thousand dirhams' she said: 'Pay what is left for you for your freedom to Muhammad bin Abdullah bin Umayyah, for I have promised to support him in his marriage, and you are set free (now).' So she drew the veil on her face to conceal herself from me. I cried and said: 'By Allah, I will not give that amount.' She said: 'My son, you will never see my face again. The Messenger of Allah ﷺ committed us to draw our veil before a servant who is able to fulfil his engagement to

[1] Recorded by Abu Dawud (4/21) No.3928, Tirmidhi (1261) and said: This is a sound and authentic Hadith; Ibn Maajah (2520), Al-Hakim (2/219) and said: Its chain of authorities is authentic; Ibn Hibban (1412), Al-Bayhaqi (10/327); Imam Ahmed (6/289. 308, 311).
[2] "Risalat Al-Hijab" p.19.

free himself." Then Tahawi, may Allah bless him, said: "The laws and regulations extracted from this *Hadith* apply to the Mothers of the Believers, as well as to the rest of people…etc."[1]

Sulayman bin Yasar said: "I asked to visit 'Aishah ﷺ and she said: "Who is it?" I said: "Sulayman" she said: "How much is it left for you to be set free?" I said: "Ten Awaq" she said: "You may enter, for you are still a slave as long as there is a dirham left before your freedom."[2]

Second section

The Hijab of the Mothers of the Believers

There was a total agreement about the obligation of the complete Hijab on the part of the Mothers of the Believers, in obedience to the Command of Allah ﷻ in the verse of the Hijab. The Traditions of the Prophet ﷺ had confirmed this command, and here are some of them:

Hadith One

'Aishah ﷺ said in the long *Hadith* of the "Slander": "While I was sitting at my place, I felt sleepy and slept. Safwan bin Al-Mu'attil As-Sulami Adh-Dhakwani was behind the army.

[1] "Mushkil Al-Athar" (1/121).
[2] Recorded by Al-Bayhaqi (7/95) and it was authenticated by Al-Albani in "Irwa' Al-Ghalil" (6/183).

He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: '*Inna Lillahi wa inna ilaihi rajiun*' which he uttered on recognizing me. I quickly covered my face with my garment."[1]

Hadith Two

'Ikrimah said: "I heard Ibn 'Abbas ﷺ saying, when he learnt that 'Aishah had observed the Hijab before Al-Hussein bin Ali ﷺ: 'It is lawful for him to look at her.' 'Umar bin Dinar reported that Abu Ja'far said: 'Al-Hasan and Al-Hussein did not see the faces of the Mothers of the Believers; so Ibn 'Abbas ﷺ said: 'It was lawful for them to look at their faces.'[2]

Hadith Three

Yazeed bin Babinus said: "I went with a companion to visit 'Aishah ﷺ; we asked permission to enter, so she threw a pillow to us and drew a screen between us and her. My companion said: "What is your opinion about combat…?"

[1] Recorded by Al-Bukhari, Muslim, Tirmidhi and An-Nassai.
[2] "Tabaqat Al-Kubra" (8/178), and also refer to "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi (12/232).

Hadith Four

Abu Salamah bin Abdurahman said: "I said to 'Aishah ﵂: 'Urwah[1] has rather excelled (in knowledge) because of his visits to you whenever he liked.' She said: 'And you, if you want may sit behind the screen and ask me whatever you like…"[2]

Hadith Five

Safiyyah bint Shaybah ﵂ said: "The Mother of the Believers, 'Aishah ﵂ narrated: "I said: 'O Messenger of Allah! Women come back after completing two ritual acts, while I only manage one.' So he sent me in the company of my brother Abdur-Rahman who helped me fulfil a complete '*Umrah*. I rode on the back of his camel in a very hot day, and so I was pulling away my *khimar*; and when he handed me something. I asked: "Can you see anyone around?"[3]

Hadith Six

Umm Sinan Al-Aslamiyah said: "When we arrived to Madinah, we did not go in until we entered with Safiyah in

[1] Urwah is the son of Az-Zubayr, his mother was Asma', daughter of Abu Bakr and sister of 'Aishah; so Aishah was his aunt, therefore he was authorised to visit her and see her.
[2] "Tabaqat Al-Kubra"(8/211).
[3] Recoded by at-Tayalisi.

her house. The women of the emigrants and the *Ansar* learnt of her arrival, so they entered, and I saw four wives of the Prophet ﷺ, all wearing the *niqaab*: Zaynab bint Jahsh, Hafsah, 'Aishah and Juwayriyah."[1]

Hadith Seven

Umm Ma'bad bint Khulayf said: "I have seen 'Uthman and Abdurahman, during the Caliphate of 'Umar bin Al-Khattab, taking the Prophet's wives to Hajj, and they had covered their sedan chairs with green clothing. Ibn 'Affan ﵁ was riding in the front shouting at anyone who gets close to the women, while Ibn 'Awf ﵁ was at the back of the convoy doing the same. They stopped at a village near my house, and stayed in a secluded area, screening the women with trees from all direction. So I went to visit them, and they were eight women."[2]

Hadith Eight

Anas bin Malik ﵁ said: "Umm Sulaym made a cake and sent it to the Messenger of Allah ﷺ in celebration for his Marriage to Zaynab bint Jahsh ﵂. So the Prophet ﷺ invited his Companions. They sat down to eat and talk in his

[1] "Tabaqat Al-Kubra" (8/126).
[2] "Tabaqat Al-Kubra" (8/209).

company, while his wife was facing the wall until they went out."[1]

Hadith Nine

'Aishah ﷺ said: "The Prophet ﷺ was screening me with his *Rida'* so as to enable me to see the Ethiopians playing with their spears by the mosque. I kept on watching until I left on my own, so you may estimate of what age a little girl may listen to amusement."[2]

Hadith Ten

Umm Salamah ﷺ said: "I was with the Messenger of Allah ﷺ while Maymunah was with him. Then Ibn Umm Maktum came. This happened when we were ordered to observe the Hijab. The Prophet ﷺ said: 'Observe veil from him.' We asked: 'Messenger of Allah! Is he not blind? He can neither see us nor recognise us.' The Prophet ﷺ said: 'Are both of you blind? Do you not see him?'"[3]

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[1] Recorded by Muslim.
[2] Recorded by Al-Bukhari (1/125), (3/454); Muslim (3/22), An-Nassai (1/236), Al-Bayhaqi (7/92) and Ahmed (6/84-85).
[3] Recorded by Abu Dawud (4112) (4/361), Timridhi (2779) (5/102); Imam Ahmed (6/296); Ibn Sa'd in "Tabaqat" (8/126-127); Ibn Hibban (1457, 1968).

Hadith Eleven

Anas bin Malik ﷺ reported in the story of the marriage of the Prophet ﷺ to Safiyyah ﷺ: "And the Muslims said among themselves: 'Will she (i.e. Safiyyah) be one of the Mothers of the Believers (i.e. one of the wives of the Prophet) or just a lady captive of what his right hand possesses? Some of them said: 'If the Prophet ﷺ makes her observe the veil, then she will be one of the Mothers of the Believers, and if he does not make observe the veil, then she is a lady slave.' So when he ﷺ departed, he made a place for her behind him (on his camel) and made her observe the veil."[1] In another narration: "He ﷺ put his own *Rida'* over her back and face, then he tied it under her feet, as she sat behind him on his she-camel."

Sheikh Abdul Aziz bin Khalaf, may Allah bless him, said:

"This *Hadith* also confirms the obligation of the Hijab, because the Prophet's act was a complete one; he ﷺ covered all her body, and this the truth which should be followed, for he is the best example to follow. If there was no other text as proof of the obligation on Muslim women to cover their faces and all their bodies, this authentic *Hadith* would have sufficed for them to observe the Hijab."[2]

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[1] Recorded by Al-Bukhari and Muslim.
[2] "Nadharat fi Hijab Al-Mar'ah Al-Muslimah" p.97.

Third section

Hadith One

'Urwah reported that 'Aishah ﷺ said: "May Allah bless women of the first emigrants; when Allah ﷻ revealed

﴿...and to draw their veils all over their bodies...﴾

they cut their waist sheets at the edges, and covered their faces with the cut pieces."[1]

Ibn Abi Hatim reported a *Hadith* of Safiyyah bint Shaybah who said: "When we were sitting with Aishah, discussing the merit of the women of the Quraish, she said: "The women of the Quraish have great merits, but I have never seen better women in their firm belief in the Book of Allah and the Revelation than the women of the *Ansar*. When Surat An-Nur

﴿...and to draw their veils all over their bodies...﴾

was revealed, the *Ansar* men went to their wives, daughters and relatives, reciting the verses sent down by Allah ﷻ, and so the women implemented the Command of Allah by observing the veil, as if they had crows over their heads."[2]

[1] Recorded by Al-Bukhari (4758)
[2] "Tafsir Ibn Kathir" (5/90).

Safiyyah, daughter of Shaybah, said that Aishah ﷺ mentioned the women of *Ansar*, praised them and said good words about them. She then said: "When Surat an-Nur came down, they took the curtains, tore them and made head covers (veils) of them. They then performed the prayer behind the Messenger of Allah as if they had crows over their heads."[1]

Hadith Two

'Aishah ﷺ said: "Riders would pass us when we accompanied the Messenger of Allah ﷻ while we were in the sacred state (wearing *ihram*). When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our face."[2]

These two *Hadith* are clear about the inclusion of the face in the Hijab; they rather indicate that covering the face was the purpose in the command of the Hijab. The decree in the last *Hadith* is general to cover all women of the believers.

Imam Malik reported that covering the face while in a state of *Ihram* was common for all women, not only during the lifetime of the Companions. Fatimah bint Al-Mundhir said:

[1] Recorded by Abu Dawud.
[2] Recorded by Abu Dawud (1833), Imam Ahmed (6/30), Ibn Maajah (2935), Al-Bayhaqi (5/48), Daraqutni (286-287).

"We used to veil *our* faces while we were in a state of *Ihram* in the company of Asma' bint Abi Bakr as-Siddiq, who never rebuked us for doing that."[1]

This general meaning was the one understood by the scholars in the *Hadith* of 'Aishah ﷺ.

Ibn Al-Mundhir said: "Aishah's statement (...would pass "us") i.e. all Muslim women."[2] While Shawkani said: "This *Hadith* was used as proof that it is permissible for a woman who needs to cover her face, if men pass near her, to cast her clothing from the top of her head onto her face."[3]

The purpose from reporting the statements of Ibn Al-Mundhir and Shawkani is that the scholars do not consider those pronouns to refer only to the wives of the Prophet ﷺ.

Hadith Three

Fatimah bint Al-Mundhir reported that Asma bint Abi Bakr ﷺ said: "We used to cover our faces from men..."[4]

[1] "Al-Muwatta'"(1/320) Chapter of Hajj.
[2] "'Awn Al-Ma'bud" (5/102,104,105).
[3] "Nayl al-Awtar".
[4] Recorded by Al-Hakim (1/454).

Hadith Four

Fatimah bint Al-Mundhir, may Allah bless her, said: "We used to veil our faces, while we were in a state of *Ihram*, in the company of Asma', daughter of Abi Bakr ﷺ."[1]
There is in the expression of Asma' ﷺ, in the plural form (we used to veil our faces), a proof that women during the time of the Companions used to cover their faces from foreign men – and Allah knows best. As for the *Hadith* of Fatimah bint Al-Mundhir, it concludes that covering the face while in *Ihram* was common for all women, not only during the time of the Companions, but after as well.

Hadith Five

Jabir bin Abdullah ﷺ said: "The Prophet ﷺ said: 'When one of you asked a woman in marriage, if he is able to look at what will induce him to marry her, he should do so.' He (Jabir) said: 'I asked a girl in marriage. I used to look at her secretly, until I looked at what induced me to marry her. I, therefore, married her.'[2]

[1] Recorded by Imam Malik in "Al-Muwatta'" (1/328), and Al-Hakim (1/454).
[2] Recoded by Imam Ahmed (3/334), (3/360); Abu Dawud (2082); Al-Hakim(2/165).

Hadith Six

Muhammad bin Maslamah ﷺ said: "I proposed to a woman, and I used to hide myself behind trees to look at her." So it was said to him: "You did that and you were a Companion of the Messenger of Allah ﷺ?" He said: "I heard the Messenger of Allah saying: "If Allah ﷻ placed in the heart of a person the proposal for a woman, then there is no harm if he looks at her."[1]

Hadith Seven

Al-Mughirah bin Shu'bah ﷺ said: "I wanted to go and ask a woman in marriage and the Messenger of Allah ﷺ asked me whether I had looked at her. When I replied that I had not, he ﷺ said: 'Then look at her, for it is better that there should be love between you.' So I went and asked her in marriage from her parents, and mentioned to them the *Hadith* of the Prophet ﷺ. It seemed as if they were displeased, but the woman heard me while she was in her private room, and said: 'If the Messenger of Allah ﷺ allowed you to look, then look at me, otherwise, I implore you, by God.' She attached great

[1] Reported by Sa'id bin Nusayr in his "Sunan" (1/146) No. 519; Ibn Maajah (1886); Tahawi (2/8); Al-Bayhaqi; Tayalisi (1186); Imam Ahmed (4/225); Al-Hakim (3/434).

importance to her privacy; so I looked at her and married her, with her consent."[1]

Sheikh At-Tuwayjiri said:

"In this *Hadith* and the two previous ones, there is evidence about the legitimacy of the screening of women from foreign men. It is for this reason that they rebuked Muhammad bin Maslamah when he reported to them that he hid himself to look at his fiancée, before he informed that the Prophet ﷺ had authorised him to do so.

Likewise, when Al-Mughirah asked to look at his fiancée, her parents disliked it, and the fiancée refused, but only agreed in obedience to the Prophet's authorisation for the man. We notice how women of the Companions ﷺ kept themselves strictly concealed from foreign men.

Sheikh Abu Hisham Al-Ansari said, in his comment about the *Hadith* of Al-Mughirah:

"This event indicates that women were observing a strict concealment, to the extent that men (who wanted to marry) could not see them, except in the use of tricks, or by receiving permission to do so. If women used to go out

[1] The first part of the Hadith was recorded by Tirmidhi (1087), An-Nassai (6/69-70). Ibn Hibban said it was authentic (1236). Ibn Maajah recorded the whole Hadith (1888) (1/575) and Ahmed (4/245).

unveiled, revealing their adornment, men would not have needed all such trouble to look at them."

Hadith Eight

Musa bin Yazeed Al-Ansari reported from Abi Hameed ﷺ who said: "The Messenger of Allah ﷺ said: 'If one of you proposes to a woman, there is no harm if he looks at her with the intention to marry her, even she is unaware (of him while he looks at her)."[1]

Sheikh Abu Hisham Al-Ansari, may Allah bless him, said:

"Excluding any harm in displaying adornment in this particular situation, for a special benefit, is evidence that displaying in other general situations is a sin and harm to both women and men."

The difference about the rule for the proposal and that in all other situations is that a man seeking a woman in marriage is authorised to look at her; he is rather encouraged to do so, whereas he is commanded to lower his eyes from foreign women. It is forbidden for him to look at them, except the

[1] Recorded by Imam Ahmed (5/424). Al-Haythami said: "It was narrated by Tabarani in "Al-Awsat" and "Al-Kabir" (4/276), and said: "Its narrators are those of authenticity." (Mujma' Az-Zawaid).

first look, or the unexpected gaze which occurs without one's intention.

Those who have good knowledge with the rules of *Shari'ah* know fairly that **restricting the allowance or lawfulness or permission of something for a special situation is proof about its prohibition originally**[1]. Therefore, allowing the display of adornment – which some scholars regard as the unveiling of the face of the woman sought in marriage is proof of the prohibition to display it in other general situations.

Sheikh Abu Muhammad Al-Maqdisi said in "*Al-Mughni*":

"We do not know of any diversity among people of knowledge about the permission for a man to look at woman he desires to marry. There is no harm to look at her with or without permission, because the Prophet ﷺ allowed to do so.

However, He is not permitted to stay alone with her because it is unlawful, or look at her with a sexual desire. Imam Ahmed said in a narration of Salih: "He may look at the face, not in a passionate manner; he is allowed to look at her many times to examine her aspect of beauty, because the objective

[1] Zaad al-Ma'ad (1/224)

(i.e. to see if there is attraction to her or not) takes place only through that."[1]

Hadith Nine

'Abdullah bin Mas'ud ﷺ reported that the Messenger of Allah ﷺ said: "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."[2]

Sheikh At-Tuwayjiri said:

"The Prophet's prohibition in this *Hadith* is proof that women should be concealed from foreign men. The only way for men to know about foreign women is through discreet looking or a measured description from closer women (sisters, mothers, etc).

The expression "as if he was actually looking at her" is an indication that looking at foreign women is not possible due to their veiling. If unveiling was permitted, men would not need any description about foreign women, as it is common in certain countries."[3]

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[1] "Al-Mughni" (6/552-553).
[2] Recorded by Al-Bukhari (9/295-296); Abu Dawud (2150); Tirmidhi (2793).
[3] "As-Sarim Al-Mashhur" p.95.

Hadith Ten

Jabir bin Abdullah ﷺ said: "I asked the Messenger of Allah about the sudden glance on the face of a *non-mahram*, and he ﷺ commanded me that I should turn away my eyes."[1]

Tuwayjiri said:

"We learn from this *Hadith* that believing women during the lifetime of the Prophet ﷺ used to cover themselves from foreign men, and veil their faces. Had they been unveiling their faces to foreign men, it would have been difficult to turn the eye away from them, especially if there were many of them around a man. But as they conceal themselves, following the apparent meaning of the *Hadith*, the onlooker would not have any trouble in averting his glance from them, because it would only happen as a sudden one, and Allah knows best."[2]

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[1] Recorded by Muslim; Abu Dawud (2148); Tirmidhi (2777).
[2] "as-Saarim al-Maslul" p. 92. Sheikh Abu Hisham al-Ansari said in his reply against those who use this Hadith to legaliase unveiling: Evidence is not complete with this Hadith; it will only allow the possibility of looking at foreign women. This does not necessitate the permission of unveiling the face and the hands before foreign men. A woman often reveils her face and hands thinking that she is safe from the gaze of foreign men, while in fact, she can be in a situation where they are looking at her. For example, as she walks in an empty place, she reveals her face for a particular reason, unaware that a man could be watching her from his window or balcony or roof, and maybe some of her body parts are revealed unintentionally. Perhaps the woman could be non-Muslim or a Muslim woman who rebels against the commands of Allah and intentionally unveils her body as it is the

Hadith Eleven

The story of Fatimah bint Qays ﷺ:
She was divorced by her husband (a definite deivorce) in his absence, so she went to the Messenger of Allah ﷺ and reported her case. He ﷺ ordered her to spend the '*Iddah* in the house of Umm Shareek, but then said: 'That is a woman whom my Companions visit[1]; so you had better spend this period in the house of your cousin, Umm Makthum (who belonged to the tribe of Banu Firh, to which Fatimah belonged). He is a blind man and if you take off your *khimar*, he is not able to see you.' So I moved to that house, and when my period of waiting was over, I heard the voice of an announcer making an announcement that the congregational prayer would be observed in the mosque. So I set out towards the mosque and observed prayer with the Messenger of Allah ﷺ and I was in the row of the women which was near the row of men. When he ﷺ had finished his prayer, he sat on the pulpit, smiling, and said: 'Every worshipper should remain sitting in his place.' He then said: 'Do you know why I have asked you to assemble?' They said: 'Allah and His Messenger know best.' He said: 'By Allah, I have

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case of many women in our present time. In this situations, man is commanded to lower his gaze." From the al-Jami'ah as-Salafiyah Magazine, issue Nobember/December 1978.

[1] Al-Qadi Ibn al-'Arabi said that Umm Shareek was an honourable woman, well respected by all men from *al-Ansar* and the *Muhajerun*, who used to visit her house in groups; therefore, her place was not a suitable place for Fatimah bint Qays to stay her period of '*iddah*.

not made you assemble for exhortation or for a warning. I have detained you here because Tamim Dari, a Christian who came and accepted Islam, told me something which agrees with what I was telling you about the *Dajjal*."[1]

The Prophet's expression to Fatimah bint Qays: "...you may take off your *khimar*, for he is a blind man" is proof that it is unlawful for a woman to uncover her face before foreign men.

Hadith Twleve

Sawda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a large and huge lady, and everybody who knew her before could recognize her. So 'Umar bin Al-Khattab ﷺ saw her and said: 'O Sawda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out.' Sawda returned while the Messenger of Allah was in my house taking his supper and a bone covered with meat was in his hand. She entered and said: 'O Messenger of Allah! I went out to answer the call of nature and ''Umar said to me so-and-so.' Then Allah ﷻ inspired him (the Prophet) and when the state of inspiration was over and the bone was still in his

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[1] Recorded by Muslim(4/196), Abu Dawud (2284), An-Nassai (2/74-75), Tahawi (2/38), Ahmed (6/412) and Al-Bayhaqi (7/432).

hand as he had not put it down, he said (to Sawda): 'You (women) have been allowed to go out for your needs.'[1]

Sheikh Abu Hisham Al-Ansari said:

"If not for her distinct shape, Sawda would not have been recognisable. 'Umar recognised not because her face was uncovered, but for her long feet and body. This *Hadith* is proof that the Hijab was not pertinent to the Mothers of the Believers, because the context of the *Hadith* states that 'Umar ﷺ disliked that the identities of the Mothers of the Believers be recognisable. If the Hijab was specially decreed to them, it would have been a first distinctive form to tell between them and the rest of the Muslim women, and everyone would have recognised them in most situations."[2]

Hadith Thirteen

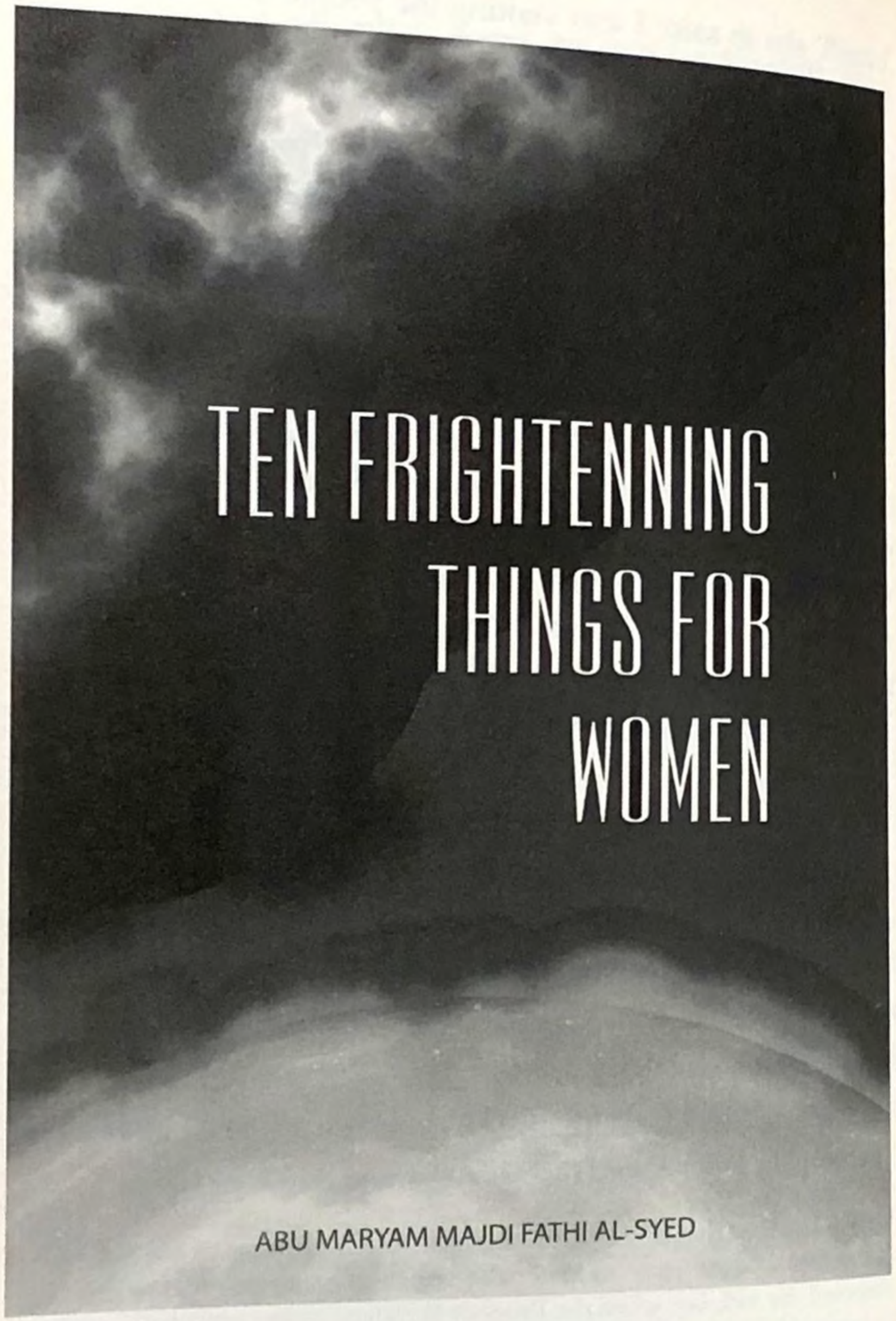
Abdullah bin 'Amru bin Al-'As ﷺ said: "We went in the company of the Messenger of Allah to bury a deceased person, and on our way back, we approached the door of his house, and he met a woman, whom we think he ﷺ did not recognise. But he ﷺ said: 'O Fatimah, where have you

[1] Recorded by Al-Bukhari (1/218), and Muslim (2170).
[2] "Majalat Al-Jami'ah Salafiyah".

been?' she ﷺ said: I was visiting the people of the deceased, to give them my condolences.'[1]

The Companions ﷺ thought that the Prophet ﷺ did not recognise the woman, because she was well concealed, but he recognised her, and said to her: 'O Fatimah', just like he knew Aishah ﷺ among people while she observed the veil.[2]

[1] Recorded by Imam Ahmed (2/169), Al-Bayhaqi (4/60), Al-Hakim (1/373).
[2] It was narrated that this took place when 'Aishah ﷺ went to see Safiyyah ﷺ the first time she came to Madinah (Aishah ﷺ concealed herself and observed the veil, but when the Prophet ﷺ looked in her eyes, he recognised her) Hadith transmitted by Ibn Maajah.



PART SIX

Chapter One:
Specious Arguments and their Answers

Chapter Two:
The Statements of the Schools of Fiqh Regarding the uncovering of the face and the hands

Chapter One

Specious Arguments and their Answers

Perhaps, the afore presented clear proofs about the obligation to observe the Hijab are sufficient enough as a message for he who is sincere with Allah ﷻ, in asking the truth, and sincere with himself.

However, there remain some texts used as arguments by those who legalised *Sufur* (unveiling), and we try, here, with the Will of Allah ﷻ - to remove any obscurity and suspicions about them, while thinking well of the opponents who built their school upon these specious arguments.

Nevertheless, there is a group of those with a disease in their hearts, who have a cell of hypocrisy in their faith; they exploited these unfounded arguments to support their call for the so-called "The Liberation of the Woman".[1]

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[1] Dear brother and sister in Islam, do not be deceived with the arguments, raised by those callers of Women's Liberation, which are baseless. They either use weak or fabricated traditions, or unclear texts which do not

The objective is defined as a disease, and the person in charge of this evil task is able to induce in every line, which we have mentioned, some specious expressions and ambiguities to argue against all the presented proofs, for the sole objective of satisfying his satanic aims with *Sufur* – even if he knows that he is lying in his effort.

The fabrication of misinterpretation and playing with words is not a difficult task. Banu Israel have excelled in it before, to gain little in this world. Many lawyers today, do it perfectly for the same product, and so do many people, working with the "product" of Islamic knowledge, to seek the blessing of those who own them and promote them in this ephemeral world.[1]

The Imam Shatibi, may Allah bless him, said, after he had presented examples of the tricks in misinterpreting the texts of the proofs from the Qur'an and the *Sunnah*, and their shrewdness in twisting the basis of the Islamic laws:
"Therefore, you will not find anyone from the deviated groups, or those with different opinions, who is unable to

correspond to the argument in question. As for their arguments of logic, they are like sewage which the thirsty take for water, until they approach it and find nothing. They interpret the texts according to their own desires, removing that which does not conform to their wishes, and keeping that which they like. There is also maybe their inability to understand the scholar's expressions which they refuse to accept; adhering to the unclear issues and rejecting the clear ones, and this is not the path of the scholars whose duty is to convey the Message of Islam and guide the Muslims.
1 "To Every Girl Who Believes in Allah" p.55-56.

argue his own opinion with surface meanings of some texts. We have even seen some wrong-doers who gave evidence about their sinful acts which they related to the pure *Shari'ah*!"[1]

This does not mean that the person, seeking the truth, finds himself lost between the deception of the misleaders and the advice of righteous scholars. In fact, it would not be impossible for a person who is sincere in his quest for the truth to find the proofs of the truth in clear texts (in the Qur'an and the *Sunnah*); and if he strays in finding the right texts, he will surely find the proofs in what was agreed upon by the righteous ancestors, during the past centuries.

The Imam Shatibi said, in his comment about the above paragraph:

"Therefore, it is necessary for every seeker for the Islamic legal proof to take into consideration the interpretation of the past ancestors; their work was most likely to be correct, and more perfect with regards to knowledge and action."[2]

If one does not know anything from the work of the pious ancestors, then it does not prevent him to acquire the proofs in the righteousness of the present scholar who gives the

1 "Al-Muwafaqat" (3/76-77).
1 "Al-Muwafaqat" (3/76-77).

fatwa, in his conduct with people, and his firmness and control when faced with trials and self-desires.

If, after all this, he finds himself unable to observe the truth, then the problem is within himself, before it can be from the deceivers. For, one cannot be called a true Muslim unless he is mindful about his religion, which directs him to the signs of the truth, and warns him against the dangers of falsehood. The truth is always coupled with light.

The suspicions of the misleaders turn around some opinions which have no amount of sense to be accepted by a sound mind; for they are of the type called by the scholars of Reason "the sophistries" (i.e. casuistic arguments, plausible but misleading or fallacious arguments), which have the form of a proof, but has no based truth.

These were opinions intended to deceive the self, more than convincing the mind.

This is regarding the deceivers, among the enemies of Islam, who take *Sufur* as expedient to their evil aims. As for the second group who legalise *Sufur*, by virtue of juristical interpretations, sincerely seeking the truth, they have attached their arguments with:

- Weak Traditions, which are not confirmed by scholars of the *Hadith*.

- Certain particular incidents, which have no general concept.
- Certain texts in which *Sufur* was mentioned, but these texts were before the revelation of the Command of the Hijab.
- Certain texts which legalise *Sufur* in particular conditions, like during the proposal for marriage, or giving witness, receiving medical treatment, etc. Texts with these conditions are in fact proofs for the unlawfulness of *Sufur*, otherwise, these exceptions would not have any sense.
- Certain texts which are not clear, based only on assumptions, and therefore fall short of being proofs to argue with.

We have previously mentioned the answer for some specious arguments[1], and now is the time to answer all the rest arguments of the two groups:

[1] Such as: the claim that there is overall agreement of the scholars to exclude the face and the hands from the definition of the 'awrah of a woman. And the claim that the Verse of the Hijab was specially directed to the Mothers of the believers.

The first specious argument

It is the *Hadith* transmitted by Abu Dawud in his *Sunan*, in the chapter called: "*What a woman displays as adornment*", he said:

Narrated Ya'qub bin Ka'b Al-Antaki and Mu'mil bin Al-Fadl Al-Hirani:

Al-Waleed informed us from Sa'id bin Bashir, from Qatadah, from Khalid (bin Duraik), from Aishah ﷺ, who said that Asma' daughter of Abu Bakr ﷺ entered upon the Prophet ﷺ, wearing thin clothes. The Prophet ﷺ turned his attention from her and said: "O Asma', when a woman reaches the age of menstruation, it is not right that parts of her body can be seen, except this and this", pointing to his face and his hands.[1]

They said that this is a clear text to prove that it is lawful for a woman to reveal her face and hands before foreign men.

The Reply to this specious argument

Basically, a reply should be considered until the *Hadith* proves to be valid, because a weakness of a *Hadith* is enough

[1] Transmitted by Abu Dawud in his "Sunan" (4104) and Al-Bayhaqi in "Sunan Al-Kubra" (2/226) and (7/86).

to reject it; so we will analyse this *Hadith* to prove its invalidity:

First: the authority of the *Hadith*

There are many weaknesses in this *Hadith*:

(1) Its chain of authority is broken (not correlated), as declared by the Imam Abu Dawud himself, may Allah bless him; for he said after relating the *Hadith*: "This *Hadith* is *mursal* – i.e. its *Isnad* is broken – Khalid bin Duraik never met Aishah ﷺ"[1]

This was also the statement of Abu Hatim ar-Razi[2] and Abul-Haqq[3].

Ibn Mu'in said: 'He (Khalid) is well known.'

Both Murah and An-Nassai said: 'He is trustworthy.'

Ibn Hibban mentioned him among trustworthy narrators who lived during and after *at-Tabi'in* (the Followers who lived during the time of the Companions).[4]

[1] Ibd.
[2] Mentioned by Ibn Kathir in "Tafsir Al-Qur'an Al-'Adhim" (3/294).
[3] "Tahdheeb At-Tahdheeb" (3/87).
[4] Ibid (3/86-87).

(2) Its chain of authority includes Sa'id bin Bashir, Abu Abder-Rahman al-Basri[1]; Al-Hafidh said: 'He was weak.'

(3) It included Qatadah, who is considered as mudalis[2]. It includes also Al-Waleed bin Muslim on whom Ibn Kathir said: He is trustworthy, however (he is also known for tadlis). Ibn Kathir also included him in chains of many narrations.

The *Hadith* was narrated by Abu Dawud in "Al-Marasil" on the authority of Muhammad in Bashar, from Abu Dawud, from Hisham Dastawa'i, from Qatadah (as a *mursal* narration): "When the maid reaches the age of menstruation, it is not right for her to reveal any part of her body, except her face and her hands to her wrist.[3]"

Second: Assuming the validity of the *Hadith*

What was the reply of the scholars who consider *Sufur* as *Haraam*? Their answers varied considering the assumption:

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[1] In his biography mentioned in "Tahdheeb at-Tahdheeb" (4/ 8-10) and "Siyar A'lam an-Nubala"" (7/304-305), Abu Mishar said: "There was no one in our community more learned than him, yet he is disowned in Hadith."

[2] A *Mudalis* is one who commits *Tadlis*. That is, narrating with wording that does not clearly convey whether he actually heard what he is narrating (say, "From" instead of "Narrated to us," or the like) or, distorting the name of the person he is narrating from so that it will not be obvious that he is narrating from someone whose narrations are disparaged.

[3] Recorded by Abu Dawud (4104), on the authority of 'Aishah, may Allah be pleased with her.

(1) Some of them interpreted the *Hadith* as being reported before the revelation of the Command of the Hijab:

Sheikh Al-Islam, Ibn Taymiyyah, may Allah bless him, said:

"The pious ancestors disputed the case of the visible adornment upon two interpretations:

Ibn Mas'ud ﷺ said: "It is the garment" while Ibn 'Abbas ﷺ and those who agree with him said: "It is anything applied on the face and the hands such as the Kohl and dyestuff."

Then he (Ibn Taymiyyah) explained that the legislation of the Hijab had gone through two phases:

First: covering the body, except the face and the hands

Second: concealing the whole body, including the face and the hands.

He then said: "If they are commanded to wear the *jilbab*, which includes covering the face, or covering the face with a *niqaab* (veil), then the face and the hands are among the adornment which should not be displayed before foreign men. So, nothing was left lawful for foreign men to look at, except the visible clothes. Therefore, Ibn Mas'ud ﷺ

mentioned the second case, while Ibn 'Abbas ﷺ mentioned the first one."[1]

Al-Imam Ibn Qudama, may Allah bless him, said:

In his reply against those who legalised looking at the face and the hands, and argue with the *Hadith* of 'Asma' ﷺ: "As for the *Hadith* of 'Asma', it should be treated as being said before the revelation of the Command of the Hijab."[2]

Ash-Shanqiti, may Allah bless him, weakened the *Hadith*, saying:

"It is rejected on the basis of all the proofs of the generality of the Hijab, and even if it was assumed to be valid, it should be treated as being reported before the revelation of the Command of the Hijab."[3]

Sheikh Salih bin Ibrahim Al-Balihi said:

"If the *Hadith* of 'Aishah ﷺ was assumed to be authentic, then it should be treated as being reported before the revelation of the Command of the Hijab, and accordingly, it is cancelled, and should not be considered for any *Fatwa*."[4]

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1 "Majmu' Al-Fatawi" (22 / 110-112).
2 "Al-Mughni" (6/559).
3 "Addwa' Al-Bayan" (6/597).
4 "O Muslim Woman" p. 257.

Sheikh Muhammad Ali as-Sabuni said: "It is possible that the Hadith was reported before the revelation of the Command of the Hijab, which cancelled it."[1]

Sheikh Muhammad bin Salih Al-'Uthaimiyyin said:

"Supposing the *Hadith* is authentic, it is likely to be reported before the revelation of the Command of the Hijab, because the texts of the Hijab are derived from the basic source (the Qur'an), and so they are primarily considered."[2]

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1 "Rawa'i Al-Bayan" (2/157)/
2 "Risalat Al-Hijab" p. 30.
One should know that there are many traditions which are thought to allow the uncovering of the face and the hands, or the hands alone; and usually the scholars stated that those traditions existed before the revelation of the Command of the Hijab:

(1) The aforementioned Hadith of 'Aishah ﷺ, which we are discussing.

(2) 'Aishah ﷺ said, in anoher Hadith: "Khuwailah, daughter of Hakim bin Umayyah bin Haritah bin Al-Awqas, Al-Aslamiyah, entered upon me; she was then married to 'Uthman bin Madh'un ﷺ. The Prophet ﷺ noticed her shabby look, so he said to me: 'O 'Aishah! Why does she look so untidy?' I replied: 'O Messenger of Allah, she is a woman whose husband fasts the day and prays the whole night. She felt like one with no husband; so she neglected herself." (Fath Al-Bari – 17/304).

(3) Abu Juhaifah reported that the Prophet ﷺ established a bond of brotherhood between Salman and Abi Darda' ﷺ. When Salman visited him, he found Umm Darda' dressed in shabby clothes and asked her why she was in that state. She replied: 'Your brother Abu Darda' fasts during the day and prays during the night; he is not interested in (the luxuries of) this world." The Hadith is recorded by Al-Bukhari (4/170-171), Tirmidhi (3/290) and Al-Bayhaqi (4/376). The bond of brotherhood was during the

(2) Some scholars have even declared the obligation to restrict the interpretation of the *Hadith* of 'Aishah ﷺ, if it ever proved to be authentic:

If we possess one proof which prohibits the uncovering of the face and the hands, and then we assume – for the sake of argument – that the *Hadith* of 'Aishah ﷺ was authentic, and we also assume that the two proofs were equal in terms of their validity, then it is necessary to try to combine between the two of them[1], and this was the work of a group of scholars:

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beginning of the migration, and ended after the verse of heredity, which was revealed before the verse of the Hijab.

(4) The Hadith transmitted by Al-Bayhaqi about the story of the repentance of Abu Lubabah, and said: "It is an authentic Hadith". In the Hadith, Umm Salamah ﷺ said: "Shall I give him the good tidings, O Messenger of Allah?' he ﷺ said: 'Do, if you want.' She said: 'So, I stood on the door of my room – and that was before we were commanded to observe the Hijab – and said: O Abu Lubabah! Good tidings for you. Allah ﷻ has forgiven you.'

(5) Anas ﷺ said: "On the day of Uhud, some of the people, being defeated, left the Prophet ﷺ but Abu Talhah ﷺ stood before him, covering him with a shield.... I saw Aishah bint Abu Bakr and Umm Sulaim; both of them had tucked up their garments, so I could see their anklets on their feet. They were carrying water-skins on their backs and would pour water into the mouths of people." Recorded by Al-Bukhari (7/362) and Muslim (1811).

[1] We know the basic thing to do in dealing with an Islamic textual proof is to work with it, not to ignore it. The obligation – when there are two conflicting proofs – is not to resort to give preponderance to one over the other, unless it is impossible to combine between them, because using both proofs is prior to cancelling one of them.
It cannot be imagined that a verse in the Qur'an and some *Hadith* of the Prophet ﷺ command the believers to lower their gaze, whereas we find in

Ibn Arsalan said in his interpretation:

"The *Hadith* is restricted by the need to see the face and the hands, in special circumstances, such as in a proposal for marriage (with the condition that a man may look at her face only after he has decided to marry her, and waiting for her answer), etc[1]. This is supported by the agreement of all Muslim to prevent women from going out unveiling their faces, especially when there are too many wrongdoers in society."[2]

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this *Hadith* a statement to legalise looking at the face and the hands of a woman. This necessitates a positive interpretation of this *Hadith* – assuming it is authentic – because it includes a statement which requires restricted interpretation and that is (it is not right that parts of her body can be seen...) and we know that the phrase "can be seen" opposes the texts which command men to lower their gaze. In fact, if on one hand, the uncovering of the face and the hands were not restricted, and on the other, the command to lower one's gaze was to be observed, this would distress the Muslims, and we know that there is no such hardship in Islam, for Allah ﷻ said: ﴿***...and has not laid upon you in religion any hardship...***﴾ Al-Hajj: 78. This would also prevent purity in the hearts of the believers because of constant looking at women's faces, especially in our times.
If we assume the lawfulness of the uncovering of the face and hands of women, without any restrictions, along with the command for men to lower their gaze, then what would be the obligation upon a Muslim woman who lives among people whose faith is weak, and would not hesitate to look at their faces? Would she help them commit such sin and spread the *fitnah*, or her obligation is rather to prevent such unlawful act to take place, by staying in her house, or going out, in necessity, concealing herself thoroughly?

[1] Such as: looking at woman's face during a medical treatment, or giving witness for or against her...

[2] Reported from Shawkani in "Nayl Al-Awtar" (6/130).

Sheikh Khalil Ahmed as-Sahar-Nafuri said:

"Its restriction with a necessity is proved in the fact that Muslim men prevent their women to go out unveiling their faces, especially in the spreading and outbreak of immorality."[1]

Sheikh Salih bin Ibrahim Al-Balihi said:

"If the *Hadith* of 'Aishah ﷺ was confirmed to be authentic, and we know that it is not, then the uncovering of a woman's face before a foreign man should be allowed only in case of necessity, not unrestrictedly."[2]

I think that they meant – and Allah knows best – that "When a woman reaches the age of puberty, nothing of her body should be displayed – all her body should be concealed, and that she may only reveal her face in a matter of necessity" or "When a woman reaches the age of puberty, she may uncover her face and hands if she fears no *fitnah* in revealing them, otherwise, she has to conceal them."

Useful lessons:

(1) A group of scholars of the fundamentals in Islam concluded that when there are two conflicting texts (a

[1] "Badl Al-Majhud fi hal Abi Dawud" (16/164).
[2] "O Muslim Woman" p. 257.

verse in the Qur'an or a *Hadith* from the *Sunnah* of the Prophet): one suggesting an obligation and another indicating a recommendation, the text suggesting an obligation is considered ahead of the recommended one, because the first one is followed by either a reward or a punishment, depending on the execution or negligence of the obligatory act; whereas the second one is only a recommended one, which does not result in any punishment if not executed. Therefore, the text which declares an obligation is considered ahead as a precautionary measure to prevent a negligence of a determined obligation

(2) If a Muslim woman implements the suggested opinion as an obligation, by covering her face and hands, she would free herself from the responsibility declared in both statements. If she unveils her face and uncovers her hands, she would remain required to observe an act considered as an obligation by many scholars, and the Prophet ﷺ said: "Leave what causes you doubt and turn to what does not causes you doubt."[1] and he ﷺ said: "Whoever saves himself

[1] The rest of the Hadith is: "Truth is tranquillity, but falsehood is doubt." Recorded by Tirmidhi (2518), on the authority of Al-Hasan bin Ali ﷺ; An-Nassai (8/327-328); Imam Ahmed (1/200), (3/112, 153); Ibn Hibban (512); Al-Hakim (2/13).

from suspicious things saves his religion and his honour."[1]

Third: the context and form of the *Hadith*[2]

You have learnt the weakness of the *Hadith*, in terms of its authority. As for its context and language, it is opposing the existing proofs about the obligation of the Hijab, whether in the general verses of the Hijab, or in the actions and words and confirmations of the Prophet ﷺ.

Is it permissible to adopt the surface meaning of a *Hadith* of this type, and distinguish it to specify or restrict the meanings of the verses in the Qur'an (regarding the Command of the Hijab) or the actual act of the Prophet ﷺ with Safiyyah, and his approval of the act of Sawdah ؓ? Add to this, the contrast of the phrase ('it is not right that parts of her body can be seen') to the *Hadith* of Jarir bin Abdullah ؓ who said: "I asked the Messenger of Allah ﷺ about the sudden glance that is cast on the face of a *non-mahram*, and he ﷺ commanded me that I should turn my face away."[3] Jarir in Abdullah ؓ had embraced Islam in Ramadan of year 10A.H.[4]

[1] Part of a Hadith recorded by Al-Bukhari (1/116, 119) and Muslim (1599).
[2] The Hadith allegedly reported on the authority of 'Aishah ؓ.
[3] Recorded by Muslim (2159), Abu Dawud (2148) and Tirmidhi (2777).
[4] Five months before the death of the Prophet ﷺ.

It is also contrasting the acts of the Mothers of the Believers and all Muslim women, for the Prophet ﷺ said: "Whoever introduces into this affair of ours that which is not of it, then it is rejected."[1]

Aishah ؓ said: "Riders would pass us when we accompanied the Apostle of Allah ﷺ while we were in the sacred state (wearing *ihram*). When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our face."[2]

Umm Salamah ؓ said: "Riders would pass us when we accompanied the Apostle of Allah ﷺ while we were in the sacred state (wearing *ihram*). When they came by us, one of us would let down her outer garment from her head over her face."

Fatimah bint Al-Mundhir said: "We used to veil our faces when we were in *ihram* in the company of Asma' bint Abu Bakr As-Siddiq ؓ."

If they were permitted to unveil themselves freely and the *Hadith* of Aishah (our specious argument) was authentic, women would not have had to observe veiling themselves,

[1] Recorded by Muslim in this expression, and he and Al-Bukhari had agreed on another narration: "Whoever does an act for which there is no command of ours then it is rejected."
[2] Recorded by Abu Dawud (1833).

especially when in a state of *ihram*, intending to perform Hajj.

Asma bint Abi Bakr ﷺ said: "We used to cover our faces from men..."[1] this *Hadith* proves the weakness of the *Hadith* of Aishah, or at least it has cancelled it.[2]

Sheikh Abdul Aziz bin Khalaf said:

"Asma's adherence to the command of the Hijab is a reply to those who adopt the *Hadith* of 'Aishah ﷺ, in which it was alleged that Asma' was commanded by the Prophet ﷺ not to reveal anything except her face and hands."[3]

Sheikh Muhammad bin Salih Al-'Uthaimiyyin said:

"Furthermore, Asma' ﷺ was twenty seven years old in the Migration of the Prophet ﷺ; she was an adult, so it was unlikely that she entered upon the Prophet ﷺ wearing thin clothes shaping her body. Therefore, this incident took place, at most, before the revelation of the Command of the Hijab."[4]

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[1] Recorded by Al-Hakim (1/454).
[2] "Fasl Al-Khitab" p.88.
[3] "Nadharat fi Hijab Al-Mar'ah Al-Muslimah" p.54.
[4] "Risalat Al-Hijab" p.30.
The Prophet ﷺ was concerned about the concealment of the Muslim woman from the beginning of his call to Islam in Makkah, and had ordered his daughter Zainab to cover her neck; so this would not have been missed

Sheikh Abdul Aziz bin Khalaf said:

"This *Hadith* – i.e. the *Hadith* of Aishah ﷺ - is not valid to be adopted, because of its weakness in both its context and its authority. Also it is not right that Asma' ﷺ, the daughter of Abu Bakr, could have entered upon the Messenger of Allah ﷺ in Madinah, wearing thin clothes which revealed her skin, after the Command of the Hijab had been sent down. This could have taken place in Makkah, before the Migration and before the revelation of the Hijab; therefore, it should not be considered as a proof at all."[1]

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by the rest of Muslim women, including Asma' , daughter of Abu Bakr ﷺ whose house the Prophet ﷺ visited regularly. Aishah ﷺ said: "I do not remember my parents believing in any religion other than the religion of Islam, and our being visited by the Messenger of Allah in the morning and in the evening." (Al-Bukhari).
[1] "Nadharat fi Hijab Al-Mar'ah Al-Muslimah" p.66-67.

Sheikh Salih bin Ibrahim Al-Balihi said:

"Asma' possessed all the qualities of righteousness, fear from Allah, modesty and piety to prevent her from entering upon the Prophet ﷺ wearing thin clothes."[1]

Muhammad bin Qunfudh asked Umm Salamah ﷺ, the wife of the Prophet ﷺ: "What clothes can a woman pray in?" She said: "She can pray in an outer garment that reaches down and covers the top of her feet."[2]

If the Prophet ﷺ suggested that her feet be concealed, and allowed her to drop down her garment over her feet to cover them, then his command for women to conceal their faces is prior to that of the feet, in order to prevent any display of their adornment.

The wisdom in *Shari'ah* would not enforce the covering of that which causes less *fitnah* (feet), and allows the uncovering of that which causes great *fitnah*. This is an unacceptable contradiction to be attributed to the *Shar'*[3] of Allah ﷻ.

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[1] "O Muslim Woman" p.258.
[2] Recorded by Malik in "Al-Muwatta'" (10)
[3] The Revelation of Allah ﷻ.

The second specious argument

It is the *Hadith* transmitted by Ibn Jarir Tabari, may Allah bless him, in his *Tafsir*; he said: "Narrated Al-Qasim, narrated Al-Hussein who said: 'Narrated Hajjaj from Ibn Jurayj who said: '... Aishah ﷺ said: 'My niece visited me and she was well adorned. When the Prophet ﷺ entered, he turned his face away; so I said: 'O Messenger of Allah, she is the daughter of my brother and a maid.' He ﷺ said: 'When a woman menstruates, she is not allowed to display anything of her body, except her face, and no more than her hands.'"

Al-Hussein is Sunaid bin Dawud Al-Misisy Al-Muhtasib. Al-Hafidh said: "He is weak, despite being an Imam."[1]

Adh-Dhahabi said, in "*Al-Mizan*": "He was a Hafidh (a learner of the Qur'an) who had his *Tafsir* (interpretation of the Qur'an), but he had things to be dismissed. However, he was authenticated by Abu Hatim, yet dismissed by Abu Dawud; while An-Nassai said that he was not trustful."[2]

There is also a problem in this *Hadith* in that there is a large empty space between Ibn Jurayj and 'Aishah ﷺ; for Ibn

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[1] "Taqreeb at-Tahdheeb" (1/335).
[2] "Mizan Al-Itidal" (2/236). Refer to his biography in "Tahdheeb at-Tahdheeb" (4/244), "Al-Jurh wa Ta'deel" (4/326), "Tarikh Baghdad" (8/42, 44), "Tabaqat Al-Mufassirn" (1/209), "Sayr A'lam an-Nuala'" (10/627).

Jurayj had died after 150 A.H., and never lived in the lifetime of 'Aishah ﵂.

Adh-Dhahabi reported in "*Al-Mizan*", on the authority of Abdullah bin Ahmed bin Hanbal who said: "My father said: 'Some of these traditions released by Ibn Jurayj were fabricated. Ibn Jurayj was careless about the sources from which he used to get them – i.e. his saying: (so and so said) or (was informed)"[1]

Daraqutni said: "Avoid the deceit of Ibn Jurayj; his deceit is confirmed only in statements from non-trusted authorities, such as Ibrahim bin Abi Yahya, Musa bin 'Ubaidah, etc."[2]

The Imam Salah-u-Din Al-'Alai said: "His deceit was excessive."[3]

You should know that it is not valid for this *Hadith* to be a supportive evidence to the *Hadith* of Aishah ﵂, because of the contrast in the context and form of the *Hadith*, and the problematic issue in this one.

[1] "Mizan Al-'Itidal" (2/659), Number 5227.
[2] "Tahdheeb at-Tahdheeb" (6/405).
[3] "Jami' Tahseel fi Ahkam Al-Marasil" p.108, Number (33).

The third specious argument

A *Hadith* recorded by Al-Bayhaqi in his *Sunan* on the authority of Muhammad bin Ramh: "Narrated Ibn Lahee'ah, from 'Ayyad bin Abdullah that he had heard Ibrahim bin 'Ubayd bin Rafa'ah Al-Ansari, from his father that Asma', daughter of 'Amees said: 'The Messenger of Allah ﷺ entered upon 'Aishah who was in the company of her sister Asma', daughter of Abu Bakr ﵁, and she was wearing thin clothing, with large hand sleeves. The Prophet ﷺ looked at her once and went out; so 'Aishah ﵂ said: 'Step aside, for the Messenger of Allah ﷺ has seen something which displeased him.' so she moved away, and the Messenger of Allah entered the room. Aishah ﵂ asked him the reason he went out for? He ﷺ said: "Have you not seen her state? It is not right that anything in the body of the Muslim woman should be revealed, except this and this," and he ﷺ drew his sleeves to cover his hands until only his fingers could be seen, then he ﷺ placed his hands around his earlock until only his face could be seen."

Al-Bayhaqi said: 'Its chain of authority is weak.'[1]

As for 'Ayyad bin Abdullah bin Abdu-Rahman bin Mu'ammar is Al-Fihri [2] (a narrator also mentioned by

[1] "Sunan Al-Kubra" (7/86).
[2] "Tahdheeb at-Tahdheeb" (8/201).

Muslim), Abu Hatim said: "His narrations are not firmly authentic."

He was mentioned by Ibn Hibban in "*The Trusty narrators.*"

As-Saji said: "Ibn Wahab reported, on his authority, some traditions which were questioned."

Yahya bin Mu'in said that his traditions are weak.

Ibn Shaheen said: "He is among the trusty narrators."

Abu Salih said: "He was highly respected in Madinah, but there is an open question in his narrations."

Al-Bukhari said: "His narrations are questioned."

But the weakness in this *Hadith* is the authority of Ibn Lahee'ah; his name is Abdullah Al-Hadramy Abu Abdu-Rahman, Al-Misri, Al-Qadi. He was a trustworthy narrator with merit, but his books were burnt, and those who learnt his narrations happened to confuse them and were unable to refer to his books because they were damaged by fire.[1]

[1] Those who reported on his authority before his books were burnt, their narrations were authentic, but those who reported after his books were damaged by fire, their narrations were weak.

Al-Haythami said: "The *Hadith* includes Ibn Lahee'ah whose *Hadith* is good, and the rest of the narrators have authentic narrations."[1]

And he said in another statement: "Ibn Lahee'ah's *Hadith* is good, but he also known to have weakness."[2]

Al-Imam Abu Muhammad Abdu-Rahman ar-Razy, the son of Al-Imam Abu Hatim ar-Razy said, after he quoted two chain of authorities, which both included Ibn Lahee'ah: "I said to my father: 'Which one is the authentic?' he said: 'They are both weak. I do not consider Ibn Lahee'ah an established narrator."[3]

Al-Jawjazani said: "His *Hadith* should not be considered, or used as evidence, and one should not be deceived by his narrations."

Al-Albani said: "He is weak in respect to his memorization of traditions"[4] and he also said: "Some late scholars considered his traditions as authentic and some thought they were good... but there is no doubt that his narrations of

[1] "Mujma' az-Zawa'id" (5/137), and he said: "It was reported by Tabarani in "A-Kabir" and "Al-Awsat"."
[2] Ibid (5/137).
[3] "Ilal Al-Hadith" by Ibn Abu Hatim (1/482).
[4] "Series of Weak and Fabricated Traditions" No. (319), (461).

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consequence and evidence do no go below the level of "Good" and this is one of them."[1]

Along with the fact that Al-Bayhaqi considered this *Hadith* as weak, he also refused to use it as evidence to strengthen the *Hadith* of 'Aishah ﵂, despie the fact that he recorded them both in his *Sunan*. It was as if he never qualified them for narrations of evidence.

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[1] "The Hijab of the Muslim Woman" p (25).
It is important to mention here that Sheikh Al-Albani disagreed with the statement of Ibn 'Abbas (and some Companions who agreed with Ibn 'Abbas), and those who followed such as Al-Bayhaqi and Al-Qurtubi who used as evidence the verse ﴿***except that which appear (of it)***﴾ to allow the uncovering of the face and the hands of women (see his book in page 33). Sheikh Al-Albani thought likely that the verse gives exception to that which is apparent without any intention (on the part of a woman); so it should not be used as comprehensive evidence to that which appears of her with intention (p 24). The *Hadith* of 'Aishah ﵂ recorded by Abu Dawud is the basis upon which Sheikh Al-Albani has built his trend. Therefore, if the basis is weak in its chain of authority and its meaning as mentioned earlier, and no evidence is based on it, then the branch which the Sheikh had forwarded to strengthen the *Hadith* is more deserving to be mentioned. It should also be known that the scholars, who authorised the uncovering of the face and the hands of a woman, had drafted three evidences with the *Hadith* of 'Aishah and Asma':

(1) That the face and the hands are not 'awrah (not to be concealed) in *Salat* and *Hajj*.
(2) Interpreting the verse ﴿***except that which appear (of it)***﴾ as the face and the hands. And both were rejected by Al-Albani to legalise *Sufur*.
(3) The claim that it is commonly observed by women; and this is openly questioned.

As for his argument with the narration on the authority of Ibn 'Abbas ﵄, we have previously replied to this argument in the interpretation of

﴿*And not to show their adornment, except that which appears (of it)*﴾,

detailing the weakness of its chain of authority.

Therefore, interpreting

﴿***...except that which appears (of it)...***﴾

as the face and the hands requires an authentic evidence. The evidence upon which they set their trend is a "*Mursal*" *Hadith*, reported on the authority of 'Aishah ﵂.

However, it was authentically reported that Ibn Mas'ud had interpreted

﴿***...except that which appears (of it) ...***﴾

as the clothing (the garments with a woman conceals herself when she goes out). Therefore, if the report on the authority of Ibn Abbas ﵄ is authentic, then we conclude that the opinion of a Companion was different from that of another Companion, and so it is necessary to choose the one which is nearer to the Qur'an and the *Sunnah*.

The fourth specious argument

One of the scholars regarded the *Hadith* of Asma', previously mentioned in the "first specious argument", as good; and even argued, saying: "It was commonly observed by women in the Prophet's lifetime to reveal their faces and hands in his presence, and he ﷺ never denied them doing so."

Interpreting the *Hadith* in this manner is not valid at all. Some scholars have even said that such interpretation in a confirmative style is an "incrimination" of the Prophet ﷺ and the believing women ﷺ, because the evidences which were supporting the narration were not definite; they rather carried weak assumptions which did not qualify to be strong evidence."[1]

Among the evidences which this scholar had used:

The *Hadith* narrated by Jabir bin Abdullah ﷺ, who said: "I attended the '*Id* prayer with the Messenger of Allah ﷺ. He started with *Salat* before the sermon, without announcing *Adhan* or *Iqamah*. Then he ﷺ rose up leaning against Bilal, and commanded the listeners to fear Allah and observe their obedience to Him ﷻ. Then he went towards women to preach to them and gave them religious advice, saying: "You ought to give charity, for the majority of you are dwellers of

[1] "Nadharat fi Hijab Al-Mar'ah Al-Muslimah" p(67-68).

the Hell-Fire." A woman sitting in the middle, with marks on her cheeks, said: "Why, O Messenger of Allah?" he ﷺ said: "Because you curse frequently, and are ungrateful to your husbands." So they started giving their jewellery as charity; they threw their forearms bangles, rings and earrings in the garment spread by Bilal ﷺ."[1]

He said: "The statement of Jabir bin Abdullah in this *Hadith*: '...with marks on her cheek..." is an evidence that she was uncovering her face; because had she been observing the Hijab, her cheeks would not have been seen, and so they would not have known of the marks on her cheeks.

The answer to this specious argument:

First: there is no evidence in this *Hadith* to support the reason it was referred to.

Sheikh Muhammad Al-Ameen Shanqiti said:

"I reply regarding the *Hadith* of Jabir that there is nothing to suggest that the Prophet ﷺ saw the woman revealing her face, and agreed to it. The only information in the *Hadith* is that Jabir saw her face, and this does not suggest that she revealed her face intentionally. Indeed, many a woman sees

[1] Recorded by Al-Bukhari in fifteen parts, Muslim in the book of "The Two 'Ids", An-Nassai, Darami, AlBayhaqi, Imam Ahmed in his "Musnad" with an authority authenticated by as-Sindy.

her *khimar* falling without her intention, and so some people may see her in that situation, as said by Nabighah Dhubyan[1]:

Her veil has fallen and she did not want it to fall

So she picked it up, while hiding her face with her hands.

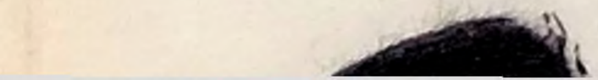
Therefore, the one who argues with the *Hadith* of Jabir has to prove that the Prophet ﷺ had seen the woman with her face uncovered, and agreed to it; but there is no way to prove so."[2]

Sheikh Hammud bin Abdullah at-Tuwayjiri said:

"As for the *Hadith* of Jabir, there is nothing in it to suggest that the Prophet ﷺ had seen the woman with her face uncovered and agreed to it, in order to qualify as a proof for the people who accept *Sufur* (unveiling). It was possible that her *jilbab* fell from her face without her intention, and so Jabir had seen it and reported its description. Therefore, whoever claims that the Prophet ﷺ had seen it in the manner it was seen by Jabir, and accepted it, should bring forward an evidence."[3]

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[1] Arabian poet in pre-Islamic era.
[2] "Adwa' Al-Bayan" (6/597).
[3] "as-Sarim Al-Mashhur" (117-118).



Professor **Darwish Mustafa Hasan said:**

"This woman (the unveiled woman mentioned in the *Hadith*) was uncovering her face as she was among women, in their prayer area in '*Id*, and there is no harm for her to do so. As she heard the Messenger of Allah ﷺ coming to them to inform them that most of women are dwellers of the Hell, she forgot everything, and focused only on the serious matter he ﷺ informed them about; that is to know the reason of that serious matter. So she thought only of asking the Prophet ﷺ and was careless about covering her face. It was then that Jabir had seen her, and described the state of her face, for the purpose of identifying her only, without intending to really look at her."[1]

Second: This story was reported by other Companions than Jabir bin Abdullah ﷺ, and they did not mention the woman with her uncovered face. Muslim had mentioned in Sahih book that there were other narrators of this Hadith, such Abu Sa'id, Ibn 'Abbas and Ibn 'Umar ﷺ, and none of them had described the face of the woman (the woman with marks on her cheeks).[2]

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[1] "Fasl Al-Khitab fi Mas'alat Al-Hijab wa Niqaab" by Sheikh Au Bakr Al-Jaza'iri p (95).
[2] "Perhaps this was her nickname, or that the narrator knew her before women were commanded to observe the Hijab." From "The Hijab of the Muslim woman in the Qur'an and the Sunnah" by Makiah Nawab Mirza – M.A Thesis in Umm Al-Qura university.

Sheikh Hammud at-Tuwayjiri said:

"The evidence that Jabir ﷺ was the only person to have seen the face of the woman who addressed the Prophet ﷺ, the fact that Ibn Mas'ud, Ibn 'Umar, Ibn 'Abbas, Abu Hurayrah and Abu Sa'id ﷺ all had attended the sermon given by the Prophet ﷺ and the reminder he ﷺ gave women, yet none of them had mentioned the revealing face of that woman and state of her cheeks.

As for the *Hadith* of Ibn Mas'ud ﷺ, it was transmitted by Imam Ahmed in his *Musnad* and Al-Hakim in his *Al-Mustadrak*, and said: "It is authentic" and Ad-Dhahabi agreed to its definition. He ﷺ said: "The Messenger of Allah said: "O women, give alms, even from your jewellery, for I have seen that the majority of the dwellers of the Hell-Fire were you (women)." A woman who was not one of the high status ladies, said: "O Messenger of Allah! What is the reason for it?" he ﷺ said: "O women, you curse frequently and are ungrateful to your husbands." Ibn Mas'ud described the woman, who addressed the Prophet ﷺ, as not among the noble ladies, but did not mention any unveiling nor described the state of her cheeks.

The Hadith of Abdullah bin 'Umar ﷺ was reported by Imam Ahmed, Muslim, Abu Dawud and Ibn Maajah, that the Messenger of Allah ﷺ said: "O women, give alms, and seek Allah's Forgiveness frequently, for I have seen that most of

the dwellers of the Hell-Fire are women". So a woman said firmly: "And why is it so, O Messenger of Allah?" He ﷺ said: "You curse frequently, and you are ungrateful to your husbands". Therefore, Ibn 'Umar ﷺ described the woman as having a firm manner of speech, but did not mention the description reported by Jabir bin Abdullah ﷺ.

As for the *Hadith* of Ibn 'Abbas ﷺ, it was reported by Imam Ahmed, Al-Bukhari, Muslim, and all the owners of the *Sunan*, except Tirmidhi. He ﷺ said: "... so one of the women (it was not known who she was) said to the Prophet ﷺ: "Yes, O Prophet of Allah." He ﷺ said: "Give Alms, etc."

An-Nawawi said of the statement (it was not known who she was): "It means that there were a large group of women, and because of their concealment in their clothing, it was not known who she was."

Ibn Abbas ﷺ did not mention any unveiling about that woman, or about any other woman who attended the sermon in the *'Id* Prayer with the Messenger of Allah ﷺ; and Ibn 'Abbas ﷺ attended the *'Id* prayers of the Prophet ﷺ in the latest years in the Prophet's lifetime.

The *Hadith* of Abu Hurayrah ﷺ was reported by Imam Ahmed, Muslim, and at-Tirmidhi who said: "It is sound and authentic". Abu Hurairah ﷺ said: "... so a woman said: "And why is it so, O Messenger of Allah? etc.".

The *Hadith* of Abu Sa'id ﷺ was reported by Al-Bukhari and Muslim, and in it: "Women said: 'And what is the reason for it, O Messenger of Allah? etc."

Therefore, those five Companions ﷺ narrated the event mentioned by Jabir bin Abdullah ﷺ: the reminder which the Prophet ﷺ had given to women in the '*Id* Prayer, and women's question about the reason why they consisted the majority of the dwellers of the Hell-Fire, yet none of the narrators had mentioned any unveiling about the woman who addressed the Prophet ﷺ or any other woman. This strengthens the opinion that Jabir bin Abdullah ﷺ was the only to claim to have seen the face of that woman, and seeing her face is not an argumentative evidence for the people who call for *tabarruj* and unveiling, because it was not confirmed that the Prophet ﷺ had seen her face unveiled and agreed to it."[1]

Third: It is also understood from the statements of an-Nawawi (in Nawawi's Interpretation of Sahih Muslim (6/175)) and Al-Amin Shanqiti that description of the woman, in Jabirs' narration, as having dark marks in her cheek, is a sign of unattractiveness (repulsiveness) in the face, and some scholars said that such woman has the rule applied on the women past childbearing, and who do not expect wedlock.

[1] "as-Sarim Al-Mashhur" p (118-122).

Fourth: This woman could have been one of those past childbearing who do not expect wedlock, therefore, she should not be blamed for unveiling her face in the manner described by Jabir; for Allah ﷻ said:

﴿ وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۖ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

(And as for women past childbearing who do not expect wedlock; it is no sin on them if they discard their outer clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower.)[1]

This is supported by the narration of Jabir ﷺ, describing her as having dark marks in her cheeks; therefore she is among the category of women who are allowed to do so, as there is no fear of any *fitnah*. This is also supported by the fact that only old women had the common audacity to ask men. And Allah knows best.[2]

Fifth: There is nothing in this *Hadith* to suggest that this story occurred before or after the revelation of the verse of the Hijab. It is possible that it happened before women were commanded to draw their outer garment over all their bodies.

[1] Surat An-Nur, Verse 60.
[2] See "As-Sarim Al-Mashhur" p(122), "Nadharat..." p(68), "Risalat Al-Hijab" p(32), "Fasl Al-Khitab" p(96), "Al-Hijab" by as-Sindy p(44-45).

Sheikh Muhammad bin Salih Al-'Uthaymiyyin said:

"Either that woman was among those past childbearing who do not expect wedlock, so her unveiling was permissible, or the event happened before the revelation of the verse of the Hijab, which appeared in Surat Al-Ahzab in year 5 or 6 A.H., while the '*Id* prayer was legilslated in year 2 A.H."[1]

Sheikh Salih bin Ibrahim Al-Balihi said:

"It is commonly confirmed that the traditions of the Prophet ﷺ do not oppose each other, because they are revealed from Allah ﷻ, as said by the Prophet ﷺ: "I was taught the Qur'an and the like with it." However, if there is any diversity between two traditions, then it is necessary to consider a combined study of these traditions. Therefore, we say: "If it confirmed that the Prophet ﷺ had seen the woman with marks on her cheeks, and accepted her unveiling, and that she was not one of the old women past childbearing, then the result of combining the *ahadiths* determines that the *Hadith* of Jabir took place before the revelation of the Command of the Hijab."[2]

[1] "Risalat Al-Hijab" p(32).
[2] "O girl of Islam" p(262-263).

Sheikh Abdul-Aziz Al-Rashid an-Najdi, may Allah bless him, said:

"As for the *Hadith* of Jabir, there is nothing in it to suggest that it took place after the revelation of the Command of the Hijab, in order to qualify as a proof for those who authorise the unveiling of women. Had they known of the evil and immorality, which resulted of their authorization of unveiling, upon the Muslims, they would not have given such *fatwa*, even if they were beaten to say so. If it was requested from them or those who imitate them to present their wives or sisters unveiled in their gathering, they would regard such a request as a mockery to him and his religion. It would lead to a boycott of them all, as long as he has some faith in him.

Therefore, the unveiling of the woman's face remains definitely unlawful. It causes more damage to men, as it entices them to look at women they meet on the roads, or in places of gatherings, such as in means of transport, tribunals, and hospitals. Indeed the first thing which appeals to men is the unveiled woman's face, followed by her revealed neck, hair and chest. Therefore, you have to be cautious in respect to your self and your honour. Do not say that a woman may reveal her face, if *fitnah* is safe in the presence of a man foreign to her; because no *fitnah* is safe with regards to a person, as long as the sexual desire runs in his blood, except

if the person was made infallible by Allah ﷻ with Prophethood or divine support."[1]

Fifth specious argument

Ibn 'Abbas ﷺ said: "I witnessed the '*Id* prayer with the Prophet ﷺ, and had it not been for my close relationship with him, I could not have offered it (because of young age). He ﷺ came down, as if I am now looking at him, waving at the men with his hand to sit down, and walked through them till he, along with Bilal, reached (the rows of) the women. Then he ﷺ recited:

﴿O Prophet! When believing women come to you to take the oath of allegiance that they will not worship anything other than Allah…﴾

When he ﷺ finished, he said: "Do you agree to that?" Only one lady replied and said: "Yes, O Messenger of Allah!" Then the Prophet said to them: "Will you give alms?" Thereupon Bilal spread out his garment and the women started handing big rings and small rings into Bilal's garment. Then he ﷺ went accompanied by Bilal to his house.""[2]

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[1] "Usul Seerah Nabawiyah" p (167).

[2] Recorded by Al-Bukhari (2/273), Abu Dawud (1/174), Al-Bayhaqi in his "Sunan" (3/307), an-Nassai (1/227) and Imam Ahmed in his "Musnad" (1/331).

Ibn Hazm said: "Ibn 'Abbas, in the presence of the Prophet ﷺ, saw the women's hands, and this proves that the hands and face of a woman are not necessarily to be concealed, yet the rest of the body should be concealed."[1]

There is no reference in the *Hadith* to the face at all. So where is the evidence in this *Hadith* that the face of a woman should not be concealed?

The hands are mentioned in the *Hadith*, but there is no clear statement that they were uncovered, in order to use it as proof to claim that the hands of a woman are not included in the concealment of a woman's body.

Ibn 'Abbas ﷺ had only seen them…., but he did not mention that they had uncovered their hands. If the *Hadith* was liable to both interpretations, it should not be used as evidence to prove that a woman's hands are not to be concealed. In fact, when probability surrounds a proof, the latter cannot be considered as evidence of argument. And Allah knows best.

Sixth specious argument

Aishah ﷺ said: "A woman made a sign from behind a curtain to indicate that she had a letter for the Messenger of Allah ﷺ. The Prophet ﷺ closed his hand, saying: 'I do not

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[1] "A-Mahala" (3/217).

know if this is a man's or a woman's hand.' She said: 'No, a woman.' He ﷺ said: 'If you were a woman, you would make a difference to your nails,' meaning with henna."[1]

The answer is from two sides:

First: There is Muti' bin Maymun Al-'Anbari in the chain of authority.

Al-Hafidh said in *Taqreeb* that his narrations were not firm.[2]

Al-Hafidh said in *Tahdheeb* that it was reported on the authority of Safiyyah bint 'Ismah that Ibn 'Uday said: 'Muti' had two *Hadiths*, but not well memorised.' I said: 'One about women's application of henna, while the other was about their adornment.'"[3]

Both As-Suyuti and Al-Albani considered the *Hadith* as weak.

Second: assuming that the *Hadith* was valid, there is nothing in it to suggest that it legalises unveiling, for there is only menton of the hand.

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[1] Recorded by Imam Ahmed (6/262), Abu Dawud (4148), and an-Nassai (8/142).
[2] "Taqreeb Tahdheeb" (2/255).
[3] "Tahdheeb at-Tahdheeb" (10/183).

Aishah ﷺ reported that Hind bint 'Atabah said: "O Prophet of Allah, accept my oath of allegiance." He ﷺ said: "I shall not accept your allegiance till you make a difference to the palms of your hands; for they look like the paws of a beast of prey."[1]

The answer to this *Hadith* is like the one of the previous one, even if this *Hadith* does not tell that the woman's hands were uncovered. The *Hadith* also includes 'Ghibtah bint Amru, her aunt and her grandmother; and they are all unknown narrators.

Seventh specious argument

Sahl bin Sa'd ﷺ said: "A lady came to the Prophet ﷺ and said: 'O Messenger of Allah! I have come to you to offer myself to you.' He ﷺ raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down."[2]

The answer from different sides:

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[1] Recorded by Abu Dawud in his Sunan (4148). This Hadith was regarded as weak by Al-Albani in "Compilation of weak Hadiths" (6/57), number (6182).
[2] Recorded by Al-Bukhari (9/107), Muslim (4/143), An-Nassai (2/86) and Al-Bayhaqi (7/84).

First: There is no reference in the *Hadith* that the woman was unveiled. The Prophet's gaze at her does not suggest that she was unveiled, because staring carefully does not necessarily mean looking at the face. It is possible that his staring at her was meant to determine her honour and dignity; for the state of a person could define their status.

Second: the interpretation of Al-Qadi Abu Bakr bin Al-Arabi of the probability that the *Hadith* either took place before the revelation of the command of the Hijab or after, but, in any case, she was well wrapped up.[1] However, the course of the *Hadith* indicates that it took place during the beginning of Migration, because poverty was common in society, and was reduced only after the conquest of Bani Qaynuqa', an-Nadheer, and Bani Quradhah. It is known that the command of the Hijab was revealed during the invasion of Bani Quraydhah.

Third: The Prophet ﷺ was infallible, and so other people should not be measured to him.[2]

Fourth: It was confirmed in the *Sunnah* that a man intending to propose to a woman is allowed to look at her face.

[1] Fath Al-Bari(9/210).

[2] Al-Hafidh bin Hajar said: "We understood that it was not unlawful for the Prophetﷺ to look at believing (foreign) women (if need be), but it is unlawful to others." (Fath Al-Bari) (9/210).

Therefore, there is no proof (in the *Hadith*) to allow a man to look at the face of a woman if he is not to propose to her.

Eighth specious argument

The Hadith of Subai'a bin Al-Harith ﷺ.

Narrated Subai'a Ibn Al-Harith that she was married to Sa'd bin Khaula who was from the tribe of Bani 'Amr bin Luai, and was one of those who fought the Battle of Badr. Sa'd died while she was pregnant during Hajjat-ul-Wada'. Soon after his death, she gave birth to a child. When she completed the period of delivery, she prepared herself for suitors. Abu as-Sanabil bin Bu'kak, a man from the tribe of Bani Abd-ud-Dal called on her and said to her: 'What! I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allah, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death).' Subai'a in her narration said: 'When he (i.e. Abu As-Sanabil) said this to me, I put on my dress in the evening and went to the Messenger of Allah and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished.'[1]

[1] Recorded by Imam Ahmed in his "Musnad" 6/432), Al-Bukhari (9/414), Muslim (1485), Tirmidhi (1193) and An-Nassai (6/190).

Al-Albani said: "It was recorded by Imam Ahmed in two narrations on her authority; one is authentic, while the other is sound, and the origin of this *Hadith* is in the "two *Sahih*" books. In her narration, she said: 'She adorned herself for men who wish to propose to her, and that Abu as-Sanabil had proposed to her and she refused him.' This *Hadith* is clear evidence that the hands are not part of the concealment rule according to the female Companions, and the same goes for the face or the hands at least, otherwise it would not have been permissible for Subai'a to appear in that manner before Abi as-Sanabil, especially after he had already proposed to her, and she had refused him."[1]

The answer:

First: There is no proof in this *Hadith* that she was unveiled when Abu as-Sanabil had seen her; all he had seen was the dyestuff in her hands and the Kohl in her eyes, and seeing that does not necessarily suggest seeing the face. Sheikh Abdul-Aziz bin Khalaf said: "What is perceived in the *Hadith* is that she had applied Kohl in her eyes and dyestuff in her hands. It was possible for him to see Kohl in her eyes, for she had wrapped her *jilbab* around her, and let one eye revealed, in the manner which Ibn 'Abbas had described the

[1] "The Hijab of the Muslim Woman" p(32).

believing women after the revealtion of the verse of the Hijab."[1]

Second: Al-Hafidh bin Hajar said, in the lessons derived from the story of Subai'a: "It states the permission for a woman to adorn herself, after the completion of her '*iddah* period, to whoever wants to propose to her. In the narration of az-Zuhari in *Al-Maghazi*: "He said: 'I see that you have adorned yourself for the men." And in the narration of Muamma on the authority of az-Zuhari, recorded by Ahmed: (Abu as-Sanabil met her after she had applied Kohl to her eyes.) and in the narration of Al-Aswad: (She applied perfume).

It is clear from these narrations that she had shown her adornment for people who want to propose to her, and we have already mentioned a number of texts which allow a man to look at the face of a woman he wants to propose to, with or without her consent.

Third: Al-Albani's argument, with the story of Subai'a that the face and the hands are not '*awrah* in the tradition of women, is rejected with the previously mentioned proofs from the Qur'an and the *Sunnah* and the statements of the scholars, which state that women's custom was total concealment from men. The argument was also rejected by

[1] "Nadharat fi Hijab Al-Mar'ah Al-Muslimah" p (75), and also see p (181).

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[1] "Nadharat fi Hijab Al-Mar'ah Al-Muslimah" p (75), and also see p (181).

the words of Subai'a herself, who happened to have said in another narration: "When he (i.e. Abu As-Sanabil) said this to me, I put on my dress in the evening and went to the Messenger of Allah and asked him about this problem."

Her statement (I put on my dress) means that she had changed her adorned appearance, and when she added (in the evening) we understand from her conduct that she was extremely concerned to keep herself well concealed from foreign men, not only with the Hijab but also with darkness of the evening.

Ninth specious argument

Those who legalise unveiling have argued with texts which commanded the lowering of one's gaze, claiming that such command was issued because women's faces are uncovered; otherwise it is unnecessary to lower one's gaze if women have their faces covered!

The texts: Allah ﷻ said:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴾

*(Say to the believing **men that they should lower their eyes** and guard their private parts. **That is purer for them. Allah** is aware of what they do)*[1]

The Prophet ﷺ said: "O Ali, do not follow the first sudden (unlawful) look with another; for the first one is for you, and the second one is against you (you are not allowed to)!"[2]

And in the *Hadith* of Jarir bin Abdullah ؓ: "I asked the Prophet about the sudden glance that is cast on the face of a *non-mahram*, and he ﷺ commanded me that I should turn my face away."[3]

They drew from the above verse that there must something uncovered in women, and confirmed – with their interpretation – that this uncovered thing is the face and the hands, and their evidence was the reference to the statements of the Prophet ﷺ in which there is also a command to lower the gaze.

The anwer to this argument:

The command of lowering the gaze is a command from Allah ﷻ and from His Messenger ﷺ, which should be

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[1] Surat an-Nur, Verse 30.
[2] Recorded by Tirmidhi (2777), Abu Dawud (2149), and Ahmed (5/353, 357).
[3] Recorded by Muslim (2159), Abu Dawud (2148) and Tirmidhi (2777).

implemented in total submission to Allah ﷻ, and to say that it suggests the existence of something uncovered in the Muslim woman is an invalid statement, which is rejected by texts from the Qur'an and the *Sunnah*, by common sense and by real life, from different ways:

First: during the times of the revelation in Madinah, there were still Jewish women, slave girls and women captured in wars, etc. non-Muslim women did still exist, with uncovered faces, in the Islamic society, so men were commanded to lower their gaze.

Therefore, the command to lower the gaze was issued to prevent men from looking at foreign women[1], and it does not suggest the permission, for women, to uncover their faces and hands before foreign men.

Al-Bukhari, may Allah bless him, said: "Sa'id bin Abi Al-Hasan said to Al-Hassan: 'Non-Arab women reveal (the upper of) their chest and heads' he said: 'Look away from them.'" For Allah ﷻ said:

﴿Say to the believing men that they should lower their eyes and guard their private parts﴾'

Qatadah said: "... from that which is not lawful to them."[2]

[1] A man is authorised to look only at the face of his wife, mother, sister, daughter, and aunts.

[2] Al-Bukhari the book of "Permission" (79). "Fath Al-Bari" (11/7).

Since the first moment of its revelation, the command for the Hijab was never directed to non-Muslim women, because they are unlikely to respond to the command of Allah ﷻ; He ﷻ said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.)[1]

and

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

(The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful.)[2]

Allah ﷻ also said:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ﴾

[1] Surat Al-Ahzab, Verse 36.

[2] Surat an-Nur, Verse 51.

﴿*O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies.*﴾[1]

and He ﷻ did not say: (and the women in Madinah).

The Command was directed to those He ﷻ honoured with faith (belief in Him ﷻ) without exception.

The Qur'an addresses us today just like it addressed the Messenger of Allah ﷺ and his Companions ﷺ. Likewise, we do not address the disbelievers to cover their faces. We rather address the believing women, (and the example to follow lies in the general meaning of the term not in the exception of a reason!)

If a woman happen to be non-Muslim, or a Muslim woman who daringly violates the Command of Allah, and intentionally displays her beauty – and this is unfortunately common in our present society – then the man is ordered to lower his gaze, knowing that this does not suggest that the woman's act is accepted by Islamic *Shari'ah*, without any excuse to do so.

Second: Allah ﷻ commanded men to lower their gaze, because it is often likely that something might appear in a

[1] Surat Al-Ahzab, Verse 59.

woman sometimes, as it is the case of those women who exaggerate in the manner of wearing some clothing for concealment. The command to lower the gaze does not suggest that women might reveal something intentionally; indeed, how many times has the wind waved her garment, or dropped a woman's *khimar*, like the state of the woman described previously by poet al-Nabighah Dubiyani.

It is from this pont of view that we understand Allah's Words

﴿*And not to show their adornment, except that which appears of them.*﴾

for He ﷻ did not say: "and not to show their adornment, except that which they (women) display" which denotes their own intention in doing so.

On many occasions, a man comes across a woman who is unaware of his presence, and so he sees her face and other parts of her body. Therefore, Allah ﷻ has ordered him to lower his gaze, and look away, as in the case of Jarir bin Abdullah who asked the Messenger about the sudden glance that is cast on the face of a *non-mahram*, and he ﷺ commanded him that he should turn his face away. This *Hadith* is a strong proof that women should conceal themselves from foreign men, and cover their faces.

Third: Ibrahim bin Abdu-Rahman bin 'awaf ﷺ reported that 'Umar bin Al-Khattab ﷺ gave permission for the Prophet's wives to perform Hajj, and sent them in the company of Uthman bin 'Affan ﷺ and Abdur-Rahman bin 'Awf ﷺ. He said: "Uthman called: 'No one should come too close to them, and no one shoud look at them' as they were in their sedan chair on the back of camels.[1]

It was commonly known that the Mothers of the Believers used to conceal themselves completely, and still 'Uthman ﷺ said: "None should stare at them" i.e. no one should even stare at their figures (not their faces, because their faces were already covered.) Uthman ﷺ forbade staring at them for the glory of their sanctity, and out of great honour to them; because the Companions ﷺ used to show great respect to the Prophet's wives.

We understand from this *Hadith* that in order to preserve the sanctity of the Muslim woman, it is necssary to lower one's gaze from her, even if she was veiled. In fact, one should not stare at a woman who is observing her Hijab, especially if her beauty was known before. Ibn Mas'ud ﷺ interpreted the verse

﴿And not to show their adornment, except that which appears (of it)﴾

[1] Recorded by Ibn Sa'd in "Tabaqat Al-Kubra" (8/152).

that the adornment is the wrap worn over the garments.

The scholars said that it is unlawful to look at women with a look of desire, even if they are well covered; because it would lead to evil temptations, and to what the Prophet ﷺ called "adultery of the eye."[1]

Fourth: The woman who observes the Hijab might encounter a situation in which she is forced to reveal her face, and she is permitted to do when she is a witness before a judge, or an accused woman in a crime investigation, or a patient receiving treatment, or a future woman for marriage. All this is restricted according to the need of looking at her, with no exaggeration.

Fifth: It is wrong to assume that the command of Allah to His believers to lower their gaze is a proof that Muslim women's faces were uncovered before foreign men; and the evidence of this judgment is the sequence of the revealation of the verses of the Hijab. Indeed, the command to observe the complete Hijab which was revaled in:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾

(Stay in your houses, and do not display your beauty as it was previously displayed in the Time of Ignorance.)[2]

[1] Recorded by Muslim, see "Sharh Nawawi" (6/206)
[2] Surat Al-Ahzab, Verse 33.

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ ﴾

﴿And when you ask them for anything you want, ask them from behind a screen. That is purer for your hearts and for their hearts.﴾[1]

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾

﴿O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better that they should be known, so as not to be harmed. And Allah is Oft-Forgiving, Most Merciful.﴾[2]

All these commands were revealed in Surat Al-Ahzab in year 5 A.H., and the Hijab was well spread out in the Muslim society immediately after its revelation, and before the command came for lowering one's gaze, which was revealed in Surat an-Nur in year 6 A.H.[3]

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[1] Surat Al-Ahzab, Verse 53.
[2] Surat Al-Ahzab, Verse 59.
[3] See "'Umdat Al-Qarri" by Al-'Ayni (20/223).

There is also the *Hadith* of 'Aishah in the "*Hadith* of Slander" in which she ﵂ said: "While I was sitting at my place, I felt sleepy and slept. Safwan bin Al-Mu'attil As-Sulami Adh-Dhakwani was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person in black. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: '*Inna Lillahi wa inna ilaihi rajiun*' which he uttered on recognizing me. I quickly covered my face with my garment."[1]

This *Hadith* confirms that the command in Surat an-Nur (ordering men to lower their gaze) was reveald in year 6; that was after the command of the Hijab in Surat Al-Ahzab (ordering women to cover all their body) which was revealed in year 5. Allah ﷻ commanded Muslim men to turn away their gaze and not look at foreign women a year after the complete Hijaab was common in the Islamic society.

Thefefore, the people who derive, from command of "lowering the gaze", that women's faces were unveiled at that time are wrong, because the command of the Hijaab was revealed first and all Muslim women obeyed it. A year later, the command on men to lower their gaze was revealed, and the wisdom behind it is that it would be hard on men to

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[1] Recorded by Al-Bukhari, Muslim, Tirmidhi and An-Nassai.

lower their gaze had the faces of women been unveiled. So the second command came to re-inforce the idea of women's concealment from men's gaze.

Sixth: If we assume that the command of lowering one's gaze implies that there is something uncovered in a woman – that is her face, and if we add to it that the command of lowering the gaze means there is prohibition to look at foreign woman's face, it results in the fact that looking at the uncovered face of a woman is unlawful. Therefore, let us move to the following question:

How would the command be, if immorality spreads over, and the woman lives in a society where men would not hesitate to look desirably at her face, but she wants to avoid being the cause of such immoral acts? The answer would not go beyond these three assumptions:

First: That she stays home all the time, and this will certainly cause some hardship to some women.

Second: That if she wants to go out for her need, she expects men to close their eyes (or look away), so that her unveiling will not result in the sin of the unlawful look – and everyone knows the implcations.

Third: That if she goes out for her need, she covers her face to prevent the occurrence of any likely wrongful conduct,

and everyone knows that this is the easiest to do. And Allah knows best.

It is from this point of view that some scholars said: "In fact, a woman who is certain to be seen by a foreign man should cover her face from him, otherwise she would be helping him commit the unlawful, and would sin as well for that."[1]

Seventh: that the command to lower the gaze is absolute; it is includes everything that should be avoided to be seen. Allah ﷻ said:

(*Say to the believing men that they should lower their eyes...*)

He ﷻ did not specify something in particular to lower the eyes from it, whether it applies on the Muslim woman who is observing the Hijab, to respect her sanctity, or when something appears of her body, unintentionally, or with her intention in necessity. The command also did not specify whether it applies on the unveiled Muslim women, or on women if the people of book, or the slave girls who do not veil themselves…

It is also important to mention that among the objectives of lowering the eyes is the fact that a man is not allowed to look

[1] "Hawashy Sharawany wal-'Ibady" (6/193).

at the '*awrah* of another a man, and likewise, a woman should not look at the '*awrah* of another woman.

There are two points in the interpretation of the verse

﴿...and guard their private parts...﴾:

First, to preserve it from anything unlawful, such as fornication, homosexuality, committing sodomy with one's wife, or having sexual intercourse when the wife is mentstruating. This is also highlighted in the verse:

﴿ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ﴾

﴿And those who guard their chastity, except from their wives or the slaves that their right hands possess; for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.﴾[1]

The Prophet ﷺ also said: "It is prohibited that our '*awrah* be seen."[2]

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[1] Surat Al-Mu'minun, Verses 5-7.

[2] Recorded by Al-Hakim (3/222-223), Al-Bayhaqi (Shi'ab), Ibn Abi Hatim (al-'Ilal – 2/276), on the authority of Jabbar bin Sakhr ﷺ.

Second, chastity should be guarded, to prevent it from being displayed to people, as it is shown in this *Hadith*, when Mu'awiyah bin Hayadah ﷺ asked the Prophet ﷺ: "O Messenger of Allah, from whom should we conceal our private parts and to whom can we show?" He ﷺ replied: "Conceal your private parts except from your wife and from whom your right hands possess (slave-girls)." I then asked: "Messenger of Allah, what should we do, if the people are assembled together?" He ﷺ replied: "If it is within your power that no one looks at it, then no one should look at it." I then asked: "Messenger of Allah, if one of us is alone, what should he do?" He ﷺ replied: "Allah is more entitled than people that bashfulness should be shown to him."[1]

Abu Sa'id al-Khudri reported that the Prophet ﷺ said: "A man should not see the private parts of another man, and a woman should not see the private parts of another woman, and a man should not lie with another man under one covering, and a woman should not lie with another woman under one covering."[2]

The Prophet ﷺ specified the '*awrah* of a man which should be concealed from people, saying: "The thigh is '*awrah*."[3]

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[1] Recorded by Abu Dawud, Tirmidhi, Ibn Maajah , an-Nassai, Al-bayhaqi, etc, and was authenticated by Al-Hakim and Adh-Dhahabi.

[2] Recorded by Muslim (1/183), Imam Ahmed (3/63), Tirmidhi (2/130), Al-Bayhaqi (7/98) and Ibn Maajah (661).

[3] Recorded by Tirmidhi (2796) on the authority of Ibn 'Abbas ﷺ.

(The thigh of a man should also be concealed from other men."

The Prophet ﷺ also said to Jarhad Al-Aslami ؓ: "Cover your thigh, for the thigh is '*awrah*"[1] and "That between the navel and the knee is '*awrah*."[2]

If it is clear now that all these objectives come under the command of lowering the gaze, you will come to realise the invalidity of the statement of those who accept the unveiling of women, which is also an answer to their question: "What is the purpose of the commad to lower the gaze if women's faces are not uncovered?"

And the knowledge is with Allah ﷻ.

[1] Recorded by Al-Bukhari (1/105), Abu Dawud (1014), Tirmidhi (2799), Ibn Hibban, Imam Ahmed (3/478).
[2] Recorded by Imam Ahmed, Abu Dawud, Daraqutni, on the authority of 'Amru bin Shu'aib, from his father, from his grandfather, directly from the Prophet ﷺ.

Tenth specious argument

The *Hadith* of Abdullah Ibn 'Abbas ؓ who said: "Al-Fadl bin 'Abbas rode behind the Prophet ﷺ as his companion rider on the back portion of his she-camel on the Day of Nahr (slaughtering of sacrifice, 10th Dhul-Hijjah) and Al-Fadl was a handsome man. The Prophet ﷺ stopped to give the people verdicts. In the meantime, a beautiful woman from the tribe of Khath'am came, asking the verdict of the Messenger of Allah. Al-Fadl started looking at her as her beauty attracted him. The Prophet ﷺ looked behind while Al-Fadl was looking at her; so he ﷺ held out his hand backwards and caught the chin of Al-Fadl and turned his face (to the other side) in order that he should not gaze at her. She said: 'O Messenger of Allah! The obligation of Performing Hajj, enjoined by Allah on His worshipers, has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Hajj on his behalf?"' He ﷺ said: 'Yes.'"[1]

In the narration of Ali bin Abi Talib ؓ, he said: "... and he ﷺ turned Al-Fadl's head away. So, Al-'Abbas said to him: 'O Messenger of Allah, you have twisted the neck of your cousin?' he ﷺ replied: 'I saw a young man and a young women, and I did not feel them safe from the devil.'"[2]

[1] Recorded by Al-Bukhari (3/295) (4/54) (11/8), Muslim (4/101), Abu Dawud (1/286), An-Nassai (2/5), Ibn Maajah (2/314), Malik (1/309).
[2] recorded by Tirmidhi (885), Abu Dawud (1735) and Imam Ahmed (1/76).

The scholars' answers have differed regarding this *Hadith*, and we will mention some of them, as follows:

Sheikh Abdul-Qader as-Sindi said:

"There is no proof in this *Hadith* for those who call for the unveiling of the face and the uncovering of the hands, because the Prophet ﷺ disapproved Al-'Abbas's gazing at the woman, by averting the face of al-'Abbas away. This was a clear disapproval from the Prophet ﷺ, because he ﷺ used his own hands to stop a disapproved act.[1]

Al-Hafidh bin Hajar said regarding this *Hadith*:

"This narration is close to that of Abi Ya'la with a strong chain of authority, including Sa'id bin Jubayr, that Ibn 'Abbas ﷺ said: "I rode behind the Messenger of Allah ﷺ, and there was an Arab countryman in the company of his beautiful daughter. He was presenting her to the Prophet ﷺ, hoping that he ﷺ would ask for her hand (to marry her). So I was trying hard to glance to her, but he ﷺ was averting my face away. He continued invoking the blessings of Allah until he threw the stones of *Al-Aqabah* (a ritual act in Hajj)." [2] Al-Hafidh said: "In this *Hadith*, there is the prevention of glancing at foreign women, and the command

[1] "Risalat Al-Hijab" p. 35.
[2] "Fath Al-Bari" (4/88).

of lowering the eyes." 'Ayyadh said: "Some people claim that covering the face of a woman is not an obligation, and should be done only to prevent a *fitnah*. But according to me, the Prophet's act (averting the face of Al-Abbas) is more significant and instructive than a saying. Perhaps the Prophet ﷺ was worried that Al-Fadl might make a temptative (seductive) look; and maybe the act took place before the revelation of the verse of the Hijab."

Sheikh **Salih bin Fawzan** said in his reply to Yusuf Al-Qaradawi, saying: "As for the author's argument about allowing a man to look at the face of a foreign woman ,based on the Hadith of Al-Fadl bin Al-Abbass, regarding his gaze at Al-Khutha'miyah and the averting of his face by the Prophet ﷺ, this is one of the stangest proofs for argument, because the *Hadith* is the opposite of the author's statement. This is so because the Messenger of Allah ﷺ did not approve Al-Fadl's act; he ﷺ rather averted Al-Fadl's face away. In fact, why would he prevent someone from looking at something that is lawful?"[1]

An-Nawawi, may Allah bless him, said when he listed the benefits from this *Hadith*: "they include the prohibition to look at foreign woman, and eradicate a munkar (a wrongful act) with the hand, if possible."[2]

[1] "Al-'Ilam" p. 69.
[2] "Sharh an-Nawawi of Sahih Muslim" (9/98).

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[1] "Al-'Ilam" p. 69.
[2] "Sharh an-Nawawi of Sahih Muslim" (9/98).

The scholar Ibn Al-Qayyim, may Allah bless him, said: "This is disapproval and prevention with action. If the gazing was lawful, he ﷺ would have approved it."[1]

Dr. Al-Buti said in his comment about the *Hadith*: "They (the scholars) said: If it is not for the fact that her face was '*awrah*, that it should not be gazed at by foreign men, the Prophet ﷺ would have averted Al-Fadl's face away. The woman's excuse for revealing her face was that she was in a state of *Ihram* to perform Hajj."[2]

Shanqiti, may Allah bless him, said about this *Hadith*: "They said: 'The information about Al-Khuta'miyah that she was beautiful supports the argument that she was unveiled' but I reply to this statement in two aspects:

First: There is nothing in all the narrations of this *Hadith* to suggest clearly that she was unveiled, and that the Prophet ﷺ had seen her face, and approved it. The *Hadith* only refers to the fact that she was beautiful; however this information does not necessarily mean that she was unveiled, and the Prophet ﷺ agreed about it. Her *khimar* may have moved away, without her intention, from her face, which would have allowed men to look at her face…

[1] "Rawdat Al-Muhibbin" p. 102.
[2] "To every girl who believes in Allah" p. 40.

It is also probable that he may have seen her before, and was aware of her beauty.

Second: The woman was in a state of *Ihram*. A woman in *ihram* is allowed to uncover her face, if there are no foreign men present to look at her face. She should cover it from men even when she is in *ihram*, as was the case with the Prophet's wives. None said that this woman, Al-Khuta'miyah was also looked at by other than Ibn Al-Abbass ﷺ, and the latter was prohibited by the Prophet ﷺ to look at her, therefore we understand that she was in *ihram*, and she had revealed her face because she was in a state to perform Hajj, not because of the lawfulness of unveiling."

Sheikh Abu Hisham Al-Ansari said: "This is the text which is frequently used as evidence by today's scholars to argue their statements of unveiling, even though this argument does not fit into the pattern of the scholars of *Hadith*. In fact, this *Hadith* reports a single event which is not to be generalised, because it is overrun by probabilities, which makes it invalid as a source for evidence. It is is known that the woman in the *Hadith* revealed her face, because she was in a state of *ihram*, not because it is legal to unveil. It is also probable that she was riding and so she needed to unveil her face to take control of her riding animal; or she may have unveiled herself intentionally so that the Prophet ﷺ may see her beauty and be inclined to marry her;

or she may have unveiled herself because she felt safe from men's eyes.

The narrator mentioned that Al-Fadl was the only one to have gazed at her face, and no one else, otherwise he would have mentioned it. However, the Prophet's swift action to avert away Al-Fadl's face is a proof that foreign men are not allowed to look at young women's unveiled faces, because the face of a woman is a source of *fitnah* (temptation).

All the texts which we have presented to state the obligation of the Hijab, from the Book of Allah, and the *Sunnah* are basic and comprehensive laws, and this *Hadith* remains just a single event, which includes many probabilities. Therefore, there is no reason to be used as an argument to resist all those powerful texts.[1]

Eleventh specious argument

Aishah ﷺ said: "Allah's Messenger used to offer the *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayer with him and then they would return to their homes unrecognized, because of darkness."[2]

[1] "Majalat Al-Jami'ah As-Salafiyah" see margin p. (409-410).
[2] Recorded by Al-Bukhari (2/45), Muslim (645), Malik – Muwatta' (1/5), Abu Dawud (423), Tirmidhi (153), an-Nassai (1/271).

Tuwayjiri **said:** "This *Hadith* proves that the women of the Companions used to cover their faces and conceal themselves from foreign men's eyes. Because of their excessive method of concealment, they did not even recognise each others. Had their faces been unveiled, they would have recognised each others, like men who knew each others, as mentioned in the *Hadith* of Abu Barzah ﷺ who said: "When the Prophet ﷺ finished the prayer (*Fajr*), everyone would recognise the person sitting next to him."[1]

Dawdi **said:** "(unrecognised because of darkness) means that no one knew whether they were men or women – i.e. the onlooker sees only silhouettes."

It was also said: They were not recognised means they were not identified. None could distinguish between Khadijah and Zaynab.

This is supported by the *Hadith* of 'Aishah ﷺ about the *Ansar* women, who once the Surah of an-Nur was revealed

(And to draw their outer garment over all their bodies…)

every women wrapped her body with a black outer garment, and looked as if they had crows over their heads.[2]

[1] Recorded by Al-Bukhari (2/21-22), Muslim (647), Abu Dawud (398), An-Nassai (1/246).
[2] "As-Sarim Al-Mashhur" (85-87).

Badr-Din Al-'Ayni, may Allah bless him, said: "The inability to recognise them is probably due to the ongoing darkness, or to their excessive wrapping and covering, to the extent that they were not identified individually, and whether they were men or women.[1]

Sheikh Abdul-Aziz bin Khalaf said: "There is no evidence in this *Hadith* of the unveiling of the face. When a woman is in a dark place where she is not recognised, there is no harm if she then unveils her face, because the ojective of veiling is to cover her beauty and adornment of the face."[2]

Twelveth specious argument

Some of them say: "Islam is the religion of relief."

Authorising *Sufur* (unveiling of the face) is a benefit forced by the hardship to observe the Hijab in our times

The answer is from different ways:

First: Confirming the aspect of relief in Islam for the Muslim, in the Qur'an and the *Sunnah*:

In the Qur'an, Allah ﷻ said:

﴿ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ﴾

[1] "'Umdat Al-Qari" (4/90).

[2] "Nadharat fi Hajiba Al-Mar'ah Al-Muslimah" p 72.

(And has not laid upon you in religion any hardship…)[1]

﴿ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴾

(Allah wished to accept your repentance, but those who follow their lusts, wish that you should deviate tremendiously away (from the right path). Allah wishes to lighten the burden for you; and man was created weak.)[2]

﴿ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ﴾

(Allah intends for you ease, and he does not want to make things difficult for you…)[3]

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

(Allah does not burden a person beyond his scope…)[4]

He ﷻ said, describing the Prophet ﷺ:

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴾

(Verily, there has come unto you a Messenger fom amongst yourselves. It grieves him[5] that you should receive

[1] Surat Al-Hajj, Verse 78.

[2] Surat an-Nisa', Verses 28-29.

[3] Surat Al-Baqarah, Verse 185.

[4] Surat Al-Baqara, Verse 286.

[5] He ﷺ feels distressed regarding any matter which is hard upon his Ummah. He is very much concerned to bring only benefits for his Ummah, and repel any evil from it. He is merciful and kind towards the believers.

any injury or difficulty. He is anxious over you, for he is full of piety, kind and merciful for the believers.﴾[1]

He ﷻ also described the Prophet ﷺ in the Taurah and the Bible, saying:

﴿وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾

﴿He releases them from their heavy burdens, and from the bindings that were upon them.﴾[2]

These verses are evident in observing the principle of relief to people in the *Shari'ah* laws. **Shatibi, may Allah bless him, said:** "The proofs to remove any anguish and discomfort from the *ummah* have reached the definitive status."[3]

In the *Sunnah*, the Prophet ﷺ said:

"I was sent with the true and tolerant religion (Islam)."[4]

"This religion is easy, and whoever overburdens himself in it will not be alble to cope with it. So, you should not go to the

[1] Surat at-Tawbah, Verse 128.
[2] Surat Al-A'raf, Verse 157.
[3] "Al-Muwafaqat" (1/340).
[4] Recorded by Imam Ahmed in his "Musnad" (5/266), on the authority of Jabir bin Abdullah ﷺ, and the Hadith of Abi Umamah ﷺ; also recorded by Daylami in "Musnad Al-Firdous", on the authority of 'Aishah ﷺ- see "Kashf Al-Khafa" p. 251.

extremes, but try to be near to perfection, and receive the good tidings that you will be rewarded."[1]

Abu Musa Al-Ash'ari ﷺ said: "I was sent by the Messenger of Allah ﷺ with Mu'adh to Yemen, and he ﷺ said: 'Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.'"[2]

He ﷺ said to the Companions in the incident of the Arab countryman who urinated in the mosque: "You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them."[3]

He ﷺ said: "Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don't let them have aversion (i.e. to make people hate good deeds"[4]

As for the practical *Sunnah* of the Prophet ﷺ:

"Whenever the Messenger of Allah was given the choice of one of two matters, he would choose the easier of the two, as

[1] Recorded by Al-Bukhari (10/109), an-Nassai (8/121, 122).
[2] Recorded Al-Bukhari (8/49-50), Muslim (1733), Abu Dawud (3684), An-Nassai (8/298, 299, 300).
[3] Recorded by Al-Bukhari (1/278, 279), Abu Dawud (380), Tirmidhi (147), An-Nassai (1/48, 49).
[4] Recorded Al-Bukhari and Muslim (1732) in chapter of "Jihad", Abu Dawud (4835).

long as it was not sinful to do so, but if it was sinful to do so, he would not approach it."[1]

Add to that the scholars' overall agreement that there exist no unusual hardship in the Islamic injunctions. Indeed, Allah ﷻ never intends to burden people beyond their capacity, and everything they are required to do is within their ability.

Second: There is the claim that authorising unveiling is a considered interest, due to the hardship of observing the Hijab, especially in the land where *tabarruj* and immorality has become widespread, and in order that Muslims would not be accused of being extremists!

As for this claim, we shall explain, in details insha'Allah, the regulations of the Islamic interest, and the relationship between commandment and hardship:

Those who support man-made laws claim: "Wherever there is interest, there is the legislation of Allah"

But those who support the Islamic rule claim: "Wherever there is a legislation of Allah, there is interest for people."

[1] Recorded by Al-Bukhari (6/419), Muslim (2327), Muwatta' (2/903), Abu Dawud (4785).

In order to establish the difference between the two groups, and distinguish between those who surrender themselves to Allah ﷻ, and those who follow their own desires, we have to define the **regulations of the Islamic benefit:**

First: Its inclusion in the objectives of Islam (i.e. safeguarding the religion, the individual, the intellect, property and honour) anything which preserves these five basics is a benefit, and anything which oversees these basics or some of them is a cause to corruption.

Second: It does not oppose the Qur'an: Because the perception of the objectives of the Islamic *Shari'ah* was derived from the Islamic laws, as detailed in the proofs in the Qur'an:

Allah ﷻ said:

﴿ وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ﴾

(And so judge among them by what Allah has revealed and follow not their vain desires…)[1]

and

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

(If you differ in anything amongst yourselves, refer it to Allah and His Messenger…)[1]

[1] Surat Al-Ma'idah, Verse 49.

Third: It does not oppose the *Sunnah*, otherwise, it would be considered a rejected opinion. The Companions ﷺ were known to have avoided giving their own opinions in matters of religion. Umar bin Al-Khattab said: "Do not associate yourselves with people who do not hesitate in giving their own opinions and judgments in matters of religion; they are enemies of the *Sunnah*. The traditions of the Prophet were too hard for them to perceive and memorise, and were ashamed to admit their lack of knowledge in it, so they opposed it with their own opinions. Be aware of them."

Fourth: It does not oppose a correct principle of Analogy (*Qiyas*)

Fifth: It does not forego a benefit which is more significant or equal to it.

If we implement thoroughly these regulations in our issue, we will not have any doubt that this "imaginary benefit", claimed by those who call for unveiling, should not even be considered, because it opposes all these regulations.

[1] Surat an-Nisa', Verse 59.

Thirteenth specious argument

Can the unveiling of the faces of women come under the claim that it has become a general necessity?

Sheikh Abdul-Aziz bin Rashidan-Najdi, may Allah bless him, replied to this specious question, and said:

"No, it is not correct to do so, for the following reason:

First: there is no reason for a woman to reveal her face. It is possible for her to cover everything when she goes out, except her eyes.

Second: the face is the most adorned organ in a woman, and the source of attraction. This is acknowledged by people who observe the Hijab and those who do not.

Third: revealing the face is most provocative of the desires of men who are not her *mahram*. The Prophet ﷺ authorised looking at the face of a woman (with the intention to marry her), because the beauty of her face will make one desire her for marriage, while any ugliness will drive one away.

Gazing continuously at the face of a woman is an incentive to commit fornication, and an expedient to the spead of immorality, which results in the spread of disease and crime...

Fourth: It is the wisdom of the divine legislation to eradicate evil and all its means, and spread the good and make it accessible in society.

Fifth: It was witnessed that the spreading immorality, in all nations today, was initially introduced as the outcome of the unveiling of women's faces before foreign men, because such an act led to the removal of any aspect of shame and decency, which were safeguarding her modest and chastity.

In fact, when she removed her veil, she felt the courage to chat to men, and stay in their company, making herself the centre of attraction by her soft voice, and lacking bashfulness, as it is witnessed in the experiences of every race throughout the times."[1]

Sheikh Abdul-Aziz bin Khalaf said: "... therefore, this imitation[2], which opposes the teachings of the *Sunnah*, was never considered permissible, pursuant to the Islamic texts forbidding such an act. A general necessity has its rule, and societies have their regulations, because a general necessity does not authorise the unlawful in the same issue, and what is unlawful does not become lawful with the change of time and place.

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[1] "Usul Seerah Al-Muhammadiyah" p (163-164).

[2] According to the context in his book, he means the shaving of the beard like the Europeans, an act which has become widely spread all over Muslim countries.

Tribulation is one of the basics of prohibition. If we assume that there is no *fitnah* (tribulation) in London, for example, where unveiling is the custom followed there, is it possible to say: This type of unveiling is permissible for the Muslim woman. We say: Unveiling does not become permissible, because it is not lawful for a Muslim woman to reveal her face to foreign men, even if there is no *fitnah*, and despite the fact that it would be hard for her to observe the Hijab, because concealment might draw the attention of the whole society there, and still, there is no excuse for her to unveil in public."[1]

Fourteenth specious argument

Is authorising unveiling an aspect of compassion towards women?

Besides the afore-mentioned traditions which point to the ease and tolerance of Islam, some of those who accept *Sufur* (unveiling) used the following taditions of the Prophet ﷺ "I recommend that you treat your women kindly."[2] and "Take is easy with the glass vessels."[3] to argue that these texts recommend their permission to unveil themselves.

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[1] "Nadharat fi Kitab Hijab Al-Mar'ah Al-Muslimah" p. 35-36.

[2] Recorded by Al-Bukhari (9/218), Muslim (1468), Tirmidhi (1188).

[3] Recorded by Al-Bukhari (6149), on the authority of Anas bin Malik ﷺ who said: The Prophet ﷺ was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women

The answer is that the Prophet's recommendation for kindness and goodness towards women is true, but the question is: 'Is *Sufur* part of the goodness recommended by the Prophet ﷺ?'

All the texts in the Prophet's recommendation call for kind treatment and good conduct towards women in issues of life and religion.

In order to follow thoroughly the Prophet's recommendation, one should follow the guidance which the Prophet ﷺ had established in his own life, with his wives, daughters and the rest of Muslim women; and whoever opposes this guidance, has not followed the Prophet's recommendation.

The Prophet compared women with glass vessels in this *Hadith* and referred also to their weakness in another *Hadith*, saying: "I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."[1]

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riding on those camels). The Prophet ﷺ said: 'Waihaka (May Allah be merciful to you), O Anjasha! Drive slowly (the camels) with the glass vessels (women)!'"

[1] Recorded by Al-Bukhari and Muslim, on the authority of Abu Hurayrah ﷺ.

Man is responsible for all aspects of the welfare of the woman, and is under the obligation to make her observe her duties in Islam, to help spread good, and repel evil. In fact, whoever does not respond to the truth, and does not implement his Islamic duties is a wrongdoer (unjust), and should be guided by Muslims according to their ability. This comes under the context of the *Hadith* reported by Ibn Mas'ud ﷺ, in which the Prophet ﷺ said: "By no means, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right."[1]

Now that this is clear, we say: The fact that a woman responds to the commands of the truth or not is not a condition upon which we base the law of prohibition or authorisation of *Sufur*. Rather, this law is set upon two things:

First: That *Sufur* is a public evil for men and women. Therefore, it is an Islamic duty upon every Muslim to fight this evil, as part of enjoining good and prohibiting evil; for the Prophet ﷺ said: "Whoever of you sees something objectionable then let him change it with his hand, and if he

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[1] Recorded by Abu Dawud (4336), Tirmidhi (3050), Ibn Maajah (4006) and Tabari (10/491).

is not able then with his tongue, and if he is not able then with his heart, and that is the weakest *Iman* (faith)."[1]

Second: The dispute in establishing an obligation rather takes place in preaching the truth revealed by Allah ﷻ and legislated by the Prophet ﷺ; that which was implemented by our pious ancestors, the believing woman during the Prophet's lifetime, for they are the best example to follow.

Fifteenth specious argument

The misundertanding of the theory: the change of laws with the change of times

First: It was established as a fact that the Islamic ruling does not change, even if the time, the place and customs have changed. During the lifetime of the Prophet ﷺ, the Islamic ruling was to change only when a new verse was revealed to abrogate a previous one concerning the same matter. However, the issue of abrogation had ended with the completion of the revelation and the death of the Prophet ﷺ.

The theory of "The change of laws with the change of times" is based upon another jurisprudence theory "the established custom" in people's lives. Some peole thought that since their customs gradually change with the continuity of time,

[1] Recorded by Muslim (49) on the authority of Abu Sa'id Al-Khudri ﷺ, Timridhi (2173), Abu Dawud (1140) and (4340), An-Nassai (8/111), Ibn Maajah (4013).

then the Islamic laws should also undergo some gradual change.

There is no doubt that if this statement were correct, then the fate of all Divine Laws would rest in the hands of people and their customs, and this is utterly rejected by every faithful Muslim.

The enemies of the Hijab are wrong to argue their point with this theory, by which they attempt to authorise that which Allah ﷻ and His Messenger ﷺ have prohibited.

This theory and other similar theories are all which those who are attracted to western (European) way of life, learn of Islamic theories and its basics. They associate themselves with this theory for the purpose of disengaging from some Islamic obligations; yet they disregard it completely when the matter is the opposite.

It is not right or correct for those who argue for the lawfulness of *Sufur* to refer to this theory, because none of them could provide an example which illustrates the necessity of the change of the Islamic laws with the change of times, such as the mandatory statement of the obligation on women to cover their faces from foreign men. This is because of the requirements of the present time, and because of the many slippery surfaces which require extra care, until

Allah ﷻ helps prepare for the Muslims their desired Islamic society.

Al-Imam Al-Ghazali, may Allah bless him and forgive him, said: "The Prophet ﷺ had auhorised women to attend prayer in the mosque; however, the necessity now suggests prohibiting them, except the old women. This approach was also implemented during the time of the Companions, for Aishah ؓ said: "Had the Prophet ﷺ known what women had innovated after him, he ﷺ would have prohibited them from going out."[1]

It was reported in *Al-Muntaqa*[2]: "A young woman should be forbidden from revealing her face to prevent *fitnah*. The prohibition of uncovering the face is an obligation in our present time, because of the spread of immorality."[3]

The Maliki, Hanafi and some scholars from the Shafi'i schools had preconditioned the uncovering of the face of a woman, in a way that it does not stir *fitnah*, and that a woman should not display clearly her beauty, or appear before men who are believed not to observe lowering their eyes (from looking at women who are unlawful to them).

[1] "Ihya' Ulum Deen" (1/728).
[2] "Al-Muntaqa, Sharh Muwatta' Malik" by Al-Baji.
[3] "It was reported in "Clothing and Adornment in Islamic Law" p. 141.

If any of these two conditions is missing then she is obliged to cover her face to prevent *fitnah* in respect to the first condition, and to help remove the immoral act which she would cause as in the second condition.

She helps eradicate immorality in such situation by preventing wrongdoers from looking at her, or refraining from going out, or concealing her face from them, which is the easiest of the three.

Therefore, if immorality spreads all over, and the woman knows that men around her outside would not hesitate to look at her face, by following the first sudden look with another, and she knows that she can only prevent such immoral act by concealing her face, then in this situation, it is right to suggest the *fatwa* (legal opinion) of the Imam of the Holy Mosque in Makkah, reported by Al-Khatib Sharbini, which states the agreement of the Muslim scholars on prohibiting women from going out unveiled.[1]

This restriction was also declared by Al-Qurtubi who reported the statement of Ibn Khuwayz Mindad, one of the Imams of the Maliki school, saying: "If a woman is beautiful, and there is worry that her revealed face and hands might cause *fitnah*, then she has to cover them."[2]

[1] "Mughni Al-Muhaj" (3/129).
[2] "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi (12/228).

Mr Muhammad Adib Kalkal said in his book *Fiqh a-Nadhar fil Islam*: "If the woman is aware that a man is looking at her, then she has to cover her face, so as not to cause others to commit a sin, and expose them to *fitnah* or stir their sexual desire. In our present time, only a subborn person or someone who denies the facts, authorises the uncovering of the face and hands of women; because the issue of *fitnah* has been established in our society, and does not any evidence to prove it.

Until there is a complete Islamic society which has been brought up upon the true Islamic education, where the true fact of faith has run in its veins, and its heart has lit with light of certainty in the faith of Islam, it is only then when we may conduct a research in the diverse opinions of the scholars, may Allah bless them, about the lawfulness of revealing the face and the hands of women. Until then, we say: "The covering of the face and the hands of women, in our present time, is an obligation by agreement, because the *fitnah* is inevitably existent now, and in order to prevent all means leading to it."

Sixteenth specious argument
Many prominent women's faces were unveiled

The people who call for *Sufur* argued that many prominent Muslim women, with different status, were known to have let their faces unveiled, despite mixing with men.

People who diffuse such specious argument have referred to historical and biography books, looking for examples of these women, who were careless about apprearing unveiled before foreign men in literary or scientific councils.

We reply to this argument from different points:

First, we ask them: We know that the legal Islamic proofs, upon which laws or regulations are based, are derived from the Qur'an, or the *Sunnah*, or the Islamic consensus, or the *Qiyas* (analogy); so, of which legislative source can this piece of information be classified, especially since most of it took place after the time of the divine revelation?

Second, if it is known for fact that the Islamic law is taken from a text in the Qur'an, or an authentic *Hadith* in the *Sunnah* of the Prophet ﷺ, or a true analytical interpretation (analytic to a law in the Qur'an or the *Sunnah*), or a consensus of the Islamic scholars, then it is not right to argue a point with individual actions of some normal people as evidence,called "factual evidence" by the scholars.[1]

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[1] These are some single facts which happened during the lifetime of the Prophet ﷺ, in contrary to the requirements of the general evidences; such as when he ﷺ said to Abi Burdah ﷺ who was about to sacrifice a young she-goat for 'Id Al-Adha: "Nevermind, slaughter it to make up for the other one (Abu Burdah had slaughtered his first sacrifice before 'Id), but it will not be sufficient for anyone else after you" or when he ﷺ regarded the testimony of Khuzaymah as that of two witnesses. Such facts cannot be

If particular facts cannot be regarded as legal Islamic proofs for any Islamic judgment, even if they occurred to the Companions[1] of the Prophet ﷺ or the followers after them, then how can they be accepted from those below them?

Rather, it is the validity or invalidity of the actions of all Muslims which is subjected to the Islamic judgment. He was right he who said: "Do not learn the truth from men's actions. Rather, learn the truth first, and you will know its people."

Third, if the actions of the Companions or the followers were to be accepted as Islamic evidence, without referring to any other proof, then it was necessary for them to be infallible; but this attribute only belongs to the Prophets ﷺ. As for the rest of people, the Prophet ﷺ said: "All the children of Adam are sinners, but the best sinners are the repentant."[2]

Fourth, why did the callers to *Sufur* extract the names of those women, and disregard the fact that such women were also surrounded by many women who veiled and concealed their beauty from foreign men?

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used to establish general laws, because they occurred in exceptional cases, and remained restricted to their facts.

[1] There is a difference between the "statement of a Companion" and "a particular fact which occurred to him."

[2] Recorded by Tirmidhi (2501), Ibn Maajah (4251), Darami (2/303) and Imam Ahmed (3/198) on the authority of Anas bin Malik ﷺ.

Why not take those masses of veiled women as example instead of that exceptional minority?

The Imam Abi Hamid Al-Ghazali, may Allah bless him, said: "All along the times, men uncover their faces, whereas women go out veiled, or are prohibited from going out."[1]

The Imam Ibn Raslan, may Allah bless him, said: "All Muslim agreed to forbid women from going out unveiled."[2]
Al-Hafidh Ibn Hajar Al-Asqalai, may Allah bless him, said: "Women used to observe wearing the veil when they go out to the mosques or travel, in order to prevent men from looking at their faces."[3]

Seventeenth specious argument
(Mighty is the word that comes out of their mouths)

The enemies of Islam spread some devilish false rumours, such as: The Hijab (complete concealment of a woman in her clothing) facilitates the way to conceal one's identity, and so adulterous women might conceal themselves with the Hijab, to be able to go and commit sins,

﴿ذَٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ ۖ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ ۚ قَاتَلَهُمُ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ﴾

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[1] "Ihya' Ulum Deen" (1/729).

[2] His statement was reported in "'Awn Al-Ma'bud" (4/106).

[3] "Fath Al-Bari" (9/337).

﴿***That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allah's Curse be upon them, how they are deluded away from the truth.***﴾[1]
This word comes only from those who are blind by their self-desire. They are ignorant in respect to the sanctity of the truth which was sent down by the All-Knower of the Unseen. They forgot that Allah judges; there is none to put back His Judgment,

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

﴿***He cannot be questioned as to what He does, while they will be questioned…***﴾[2]

So, whatever Allah ﷻ has judged is justice, and whatever He ﷻ has revealed is truth

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿***And the Word of your Lord has been fulfilled in truth and in justice…***﴾[3]

Allah ﷻ has judged the obligation on women to wear the veil, or at least He ﷻ has judged its recommendation, and informed us that it is purer to the hearts of the believing men and women.

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[1] Surat at-Tawbah, Verse 30.
[2] Surat Al-Anbiya', Verse 23.
[3] Surat Al-An'am, Verse 115.

Therefore, when the ill-hearted propagate their evil rumours, this potential worry should not lead us to neglect the judgment of Allah ﷻ. Every reasonable person understands, from the behaviour of the woman who conceals all her body, including her face and hands, that it is sign of extreme modesty and safeguarding. Allah ﷻ said after the Command of the Hijab:

﴿***That will be better that they should be known…***﴾

Abu Hayyan said: "because they conceal themselves with modesty, they are not likely to be troubled in their way or receive any unpleasant thing. Indeed, a well covered woman would not be hussled by wrongdoers as it is the case with the unveiled one, who is much coveted and desired."[1]

Every reasonable person knows that when a woman displays her beauty before everyone, she also shows her lack of decency and modesty towards herself. By displaying her adornment like a product, she causes other people to have ill-thoughts of her.

Those hypocrites and wrongdoers of our time, who spread the rumours that the Hijab can be misused by vice girls to conceal their identities, should be disciplined and

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[1] "Al-Bahr Al-Muheet" (7/250).

reprimanded for they are among those on whom Allah ﷻ said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴾

﴿And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin…﴾[1]

The hypocrites in Madinah, during the Prophet's lifetime had more knowledge than them. When they were questioned for abusing the unveiled woman, they would say: 'We thought she was a slave-girl' because they knew that a well concealed woman is a chaste woman.

Today, the whole concept of modesty is upside down, thanks to the supporters of the so-called "women's liberation". The woman who observes the Hijab has become the "enslaved woman", while the woman who displays boldly her adornment has become a free woman.

Allah ﷻ has released His judgment, immediately after sending down the verse of the Hijab, saying:

[1] Surat Al-Ahzab, Verse 58.

۞ لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ﴿٦٠﴾ مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ﴿٦١﴾

﴿If the hypocrites, and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah do not stop, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. Accursed, they shall be seized wherever found, and killed with a terrible slaughter. That is the way of Allah in the case of those who passed away of old, and you will not find any change in the way of Allah.﴾[1]

It is widely known that the woman who observes the Hijab in this age suffers all kind of harassment and maltreatment from state officials, university management, media campaigns and all the hypocrites everywhere; yet she bears all that seeking the Pleasure of Allah ﷻ, and none does such thing but a true believing woman, brought up upon the teachings of the Qur'an and the *Sunnah*.

[1] Surat Al-Ahzab, Verses 60-61.

If a non-chaste woman wants to conceal her identity, by wearing the *jilbab*, the symbol of chastity and modesty, then where is the crime of the Hijab here?

The societies in which such rumours are spread have reached the highest grade of immorality and vice, to an extent that unchaste women can do without covering themselves.

The long-term objective behind these untrue rumours is to deter Muslim women from the Hijab which was commanded by Allah ﷻ, and to firmly establish the sense of hatred with regard to wearing the outer garment to cover the whole body.

Islam commands women to observe the Hijab, just as it commands her to observe the good character. Islam educates the person who applies the rule of the Hijab, saying to her:

﴿ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ﴾

﴿***And the rainment of righteousness, that is better...***﴾[1] in order to reach the top level of purity and perfection, before it reaches the top level of concealment. A woman who confines herself to one and disregards the other is like a person who walks on one foot, or tries to fly with one wing.

[1] Surat Al-A'raf, Verse 26.

Chapter Two

The Statements of the Schools of Fiqh regarding the uncovering of the face and the hands

Before we list the opinions of the scholars of the four prominent schools of *Fiqh* (Islamic Jurisprudence), it is normal to mention that every Muslim is under obligation to take the evidence with full respect to the scholars of *Fiqh* and *Hadith*, past and contemporary ones. There is no harm to relate to a particular school, as long as it is not a fanatic adherence to its statements, and one may adopts the opinion of another *Imam* whose proof is stronger. It is not right to follow an *Imam*, just because his opinions agree to one's desires, arguing that any diversity in secondary issues is acceptable.

However, the theory of "the lawfulness of worship with diversity" which is adopted by the masses in our time has corrupted their nature, because of their deviated education. Their theory is none but an echo to the statement of their ancestors: "Whoever imitates a scholar will meet Allah in safety!"

The Prophet ﷺ has described the cure of the ailment of diversity and religious denomination in his saying: "Whoever of you lives will see many disagreements, so you must take hold of my *Sunnah* and the *Sunnah* of the rightly guided *Khulafa* (Caliphs) who take the right way..."[1] for the *Sunnah* gathers together disagreed people, and unites those with diverse opinions.

Allah ﷻ has defined *Ijma'* (consensus) as an infallible proof, so we should not define diversity as another proof. Instead, we should quote the words of Ibn Mas'ud ﷺ: "Disagreement is evil."

The Hafidh from the Maghrib, the Imam Abu 'Umar bin Abdul-Barr, may Allah bless him, said: "Disagreement is not a proof for any scholar I know in our *ummah*, except the one who has no insight, no knowledge, and no proof in his opinion."[2]

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[1] Recorded by Abu Dawud and Tirmidhi.
[2] "Jami' Bayan Al-'Ilm wa Fadlih" (2/109).

First: The Hanafi School

Basically, in the Hanafi School, it is lawful for a woman to reveal her face and hands, when it is safe from *fitnah*. However, their late scholars have prohibited unveiling, not because it is '*awrah*, but for the spread of *fitnah*, and its real existence in society now. Here are some of their statements:

Al-Kasani, may Allah bless him, said:

"It is not lawful for a man to look at the body of a foreign woman, Allah ﷻ said:

(Tell the believing men and women to lower their gaze...)

except the places of her adornment, such as the face and the hands, as He ﷻ said:

(And not to display their adornment, except that which appears of them...),

because she may need to buy and sell, or give and take, and this would not be possible for her, except if she uncovers her face and hands, and this was the opinon of Abu Haneefah, may Allah bless him.

Al-Hasan reported on the authority of Abu Haneefah that it is lawful for man to look at the places of adornment of a

woman, as long as there is no sense of sexual desire, because the Prophet ﷺ said: "There is also fornication of the eyes,"

The fornication of the eye is to look at a woman with feeling of sexual desire; so it is better for a young man to lower his eye from the face of a foreign or young woman, to prevent the occurance of any *fitnah* (sexual attraction)".[1]

The Imam Sarsakhi, may Allah be pleased with him, said: "It is not lawful to look at any part of the woman's body, to avoid falling victim of *fitnah*, especially looking at her face, which is the spot of all her beauty... however, we adopt the opinion of Ali and Ibn 'Abbas ﷺ[2] whose statements allowed the permission to look at the face and hands of women... and this can only take place if the gazing does not lead to sexual desire, for if a man feels that it would develop his sexual desire, then he is not permitted to look at the unveiled face of a woman."[3]

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[1] "Badai' as-Sanai' fi tartb sharai'" (5/123) and see "Tabyin Haqa'iq" by Zayla'i (6/17).

[2] He pointed to what was reported about their interpretation of ﴿**Except that which appears of it...**﴾ that adornment refers to the kohl and the ring, and we have already presented the more acceptable interpretation of this verse. The Imam Akmal Din Muhammad Al-Babirati Al-Hanafi said in "Sharh Al-'inayah 'ala Al-Hidayah" that the reference in the statement of Ibn 'Abbas ﷺ about the face and the hands is very clear; he said: "It is clear that the place of kohl is the eye, not all the face; and the place of the ring is the finger not all the hand; while their interpretation refers to the permission of looking at all the face of the foreign woman, and all her hands!" (10/24).

[3] "Al-Mabsut" (10/152-153).

The Imam **Abu Bakr Al-Jassas said in his interpretation of the verse**

﴿*To draw their outer garments all over their bodies*﴾:

"In this verse, there is evidence that a young woman is commanded to cover her face from foreign men, and should display a sense of modesty and concealment when going out, to prevent being the attraction for corrupt people."[1]

As-Suyuti, may Allah bless him, said in *Darr Al-Mukhtar:*

"The master rebukes his slave. The husband reprimands his wife for not applying her adornment for him, or for talking loudly and be heard by a foreign man, or for revealing her face in the presence of a *non-mahram* man."[2]

He also reported the statement of at-Tahtawi who said: "The young woman is prohibited from revealing her face before foreign men, not because it is '*awrah*, but because it is likely to cause *fitnah*..."

Ibn 'Abidin said in his interpretation of As-Suyuti's book:

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[1] "Ahkam Al-Qur'an" (3/458).

[2] On the marjin of "Darr Al-Mukhtar" (3/261).

"The young woman is prohibited to reveal her face, in case she might be seen by foreign men and cause *fitnah* for them; because looking at her unveiled face is likely to stir their sexual desire."[1]

The Imam Muhammad Anwar Al-Kashmiri, may Allah bless him, said:

"The adornment in the face and the hands. It is lawful to reveal it if there is no worry of *fitnah*, as this is opinion of the Hanafi School. However, the late scholars' legal opinion in this matter was that women should conceal their faces and hands, because of the bad nature of a lot of people these days." He also said: "As for the verse

﴿And stay in your houses...﴾

even if it addressed the Prophet's wives, the judgment applies to all Muslim women."[2]

The scholar Ibn Nujaym, may Allah bless him, said, quoting statements from "*The Fatawa (legal opinions) of Qadikhan*[3]":

[1] "Rad Al-Muhtar 'ala Darr Al-Mukhtar" (1/272).
[2] "Fayd Al-Bari 'ala Sahih Al-Bukhari" (1/254).
[3] He is the great Sheikh and scholar Mahmud Al-Uzajandi, may Allah bless him.

"Our scholars said: 'The young woman is prohibited from revealing her face in the presence of men in our time, because it is likely to cause *fitnah*."[1]

It is possible to look at the face and the hands of a woman only in necessity. It was said that a woman may also uncover her feet, arms and anything conducive to personal ease, if she hires herself to cook or wash clothes, because it would be normal for her. As for the young woman, she is prohibited to reveal her face, for fear of *fitnah*."[2]

It was reported in Al-Muntaqa:

"A young woman should be forbidden from revealing her face to prevent *fitnah*. The prohibition of uncovering the face is incumbent upon young women. It is rather an obligation, because of the spread of immorality."[3]

Teacher Darwish Mustafa Hasan reported from the authority of some scholars:

"The permission to look at a woman is confined to the non-existence of one's sexual desire, otherwise it is unlawful, and this applied in their time. As for our present time, it is

[1] "Al-Bahr Ra'iq Sharh Kanz Daqaiq" (2/381).
[2] "Al-Hadiyah Al-'Ala'iyah" reported in "Fiqh an-Nadhar fil Islam" by Sheikh Muhammad Adib Kalkal p. 32.
[3] It was reported in "Clothing and Adornment in Islamic Law" p. 141.

prohibited to look at the face of a young woman, even if it is unlikely to arouse one's desires."[1]

Sheikh Ahmed 'Iz-e-Din Al-Bayanuni, may Allah bless him, said:

"The scholars' statement (when there is no *fitnah*) is used only for one particular gazing. As for the gazing at an unveiled woman by the masses of people, there is great danger of *fitnah*; therefore, unveiling before them should be forbidden for a woman, and this is the opinion of Abu Haneefah and his companions regarding this issue."[2]

Second: The Maliki School

The scholar Salih Abdus Sami' Al-Abi Al-Azhari Al-Maliki, said:

"A free woman should conceal all her body before a foreign Muslim man, except her face and hands which are not *'awrah*. He may look at her face and hands, as long as it is safe from *fitnah*. However, if there is fear of *fitnah* (by looking at a woman's face), Ibn Marzuq said that the popular opinion of the Maliki School is the oblgation to cover the face and hands.

[1] "Fasl Al-Khitab" p. 55.
[2] "Al-Fitan" p. 197.

Al-Qadi 'Ayyad said: "It is not an obligation to cover them, however it is an obligation to lower one's gaze from loking at them. As for the foreign disbeliver, it is an obligation on the woman to conceal all her body from him, with no exception."[1]

Sheikh Ahmed Dardeer said in *Aqrab Al-Masalik ila Madhab Malik*:

"The *'awrah* of a woman with regard to her presence with a foreign man is all her body, except the face and the hands. However she should conceal them for fear of *fitnah*."[2]

Sheikh Ahmed As-Sawi reported two opinions in respect to the covering the face:

First, it is an obligation, and this is the popular opinion in the School.

Second, it is an obligation on men to lower their gaze (from looking at the uncovered face of women), and this is the opinion of Al-Qadi 'Ayyad.[3]

[1] "Jawahir Al-Ikleel fi Sharh Al-Allama Sheikh Khalil fi Madhab Al-Imam Malik, Imam Dar Tanzeel" (1/41).
[2] Reported from "Al-Jami'ah Salafiyah Magazine" an article by Sheikh Al-Ansari.
[3] Reported from "Al-Jami'ah Salafiyah Magazine" an article by Sheikh Al-Ansari.

Al-Qadi 'Ayyad, may Allah bless him, said:

"The obligation of the complete Hijab (including the face and the hands) is without argument a special divine command for the Prophet's wives, who are not authorised to reveal anything, even for giving a testimony."[1]

Al-Qadi Abu Bakr bin Al-'Arabi, may Allah bless him, said:

"Everything about a woman is '*awrah* (should be concealed), her body and her voice. She is not allowed to reveal anything, except in necessity, such as giving testimony, and receiving medical treatment, etc."[2]

He also said: "When Ibn 'Umar ﷺ said: "And the woman does not need to observe the *Niqaab*..." we understand that her *niqaab* (veil) is an obligation for her except when she is performing Hajj, where she only needs to draw part of her *khimar* over her face, not attached to it, while she avoids men, and they should avoid her."[3]

[1] It was reported in "Al-Fath" by Al-Hafidh ibn Hajar who followed saying: and there is no evidence for his interpretation." (4/70), (8/530).
[2] "Ahkam A-Qur'an" (3/1578).
[3] "Aridat Al-Ahwadi" (4/56) the fourteenth issue.

Al-Qurtubi said:

"Ibn Khuwayz Mindad, one of the Maliki scholars said: 'If a woman is beautiful, and there is worry that her unveiled face and hands might cause *fitnah*, then she has to conceal them. If she is an old or ugly woman, then she may reveal them."[1]

Sheikh Abu Abdullah Muhammad bin Abdu-Rahman Tarabulsi, known as Al-Hattab Al-Maliki said:

"One should know that if a woman is likely to cause *fitnah*, then she has to cover her face and hands. This was the opnion of Al-Qadi Abdul-Wahab, and was reported by Sheikh Ahmed Zarruq in (Sharh ar-Risalah)."

Third: The Shafi'i School

According to the Shafi'i scholars, there are three situations with regard to revealing the face and the hands of a woman:

First: If there is worry of *fitnah*, or anything which attracts the feeling of being alone with her, for sexual intercourse or its preliminary advances, then gazing at her and her unveiling in this case is unlawful with the consenus of the scholars, as stated by the Imam (Shafi'i).

[1] "Al-Jami' li Ahkam Al-Qur'an" (12/228).

Second: It is likely that men would look at her with the feeling of sexual desire – i.e. the intention of having the sexual enjoyment just by looking at her – while it is safe from real *fitnah*, in this case, it is categorically unlawful to reveal anything, and she should cover her hands up to her fingers, and both sides.

Third: There is no *fitnah* or sexual desire, and in this case, there are two opinions:

(1) It is not permissible (for a woman to reveal her face and hands) even if she is not likely to be desired; and this is the opinion of an-Nawawi, may Allah bless him, in *Al-Minhaj*. It is also the opinion of Al-Istakhri, Abu Ali Tabari, Sheikh Abu Muhammad, Sheikh Ab Ishaq Shirazi, Ruyani, and others. This opinion was supported by the Imam (Shafi'i) with the overall agreement of the Muslims to prohibit women from going out unveiled, and that looking at the face of a woman may arouse one's sexual desire and cause *fitnah*; for Allah ﷻ said:

﴿Tell the believing men to lower their gaze.﴾

Indeed, the convenient perfection of Islamic *Shari'ah* is to block all expedients leading to the unlawful, and avoid all details – whether this may lead to sexual desire or not, as in our case.

The scholar Taqy-Din Sabki, may Allah bless him, said:

"The closest to the opinion of our companions (Shafii scholars) is that the face and the hands of a woman are 'awrah (should be concealed from mens gazing), except in *Salat*."

(2) It is permissible to reveal the face and the hands, when it is safe from *fitnah*, or from arousing any man's desire, for Allah ﷻ said:

﴿And not to show their adornment, except that which appears of it…﴾

which is interpreted as the face and the hands, and the Imam related this interpretation to the majority of the scholars.

Al-Balqini said:

"The preponderance in this matter is based upon the supremacy of the evidence. If you look at the verse

﴿Tell the believing men to lower their gaze…﴾

and the theory of blocking all expedients to the unlawful, then you choose the prohibition of unveiling; but when you look at the verse

﴿And not to show their adornment, except that which appears of it…﴾

you choose the lawfulness to unveil. However, the *fatwa* of the School is what appears in *Al-Minhaj* by Imam an-Nawawi, which prohibits all unveiling of the woman's body.[1]

[1] "Fiqh an-Nadhar fil Islam" (34-36).

Al-Khatib Sharbini said:

"It is reprehensible to pray in a garment with a picture on it; or for a man to pray covering his face, or a woman praying with a veil on her face, except if she is in a place where foreign men would not lower their gaze; in this case, she is not permitted to remove her veil."[1]

Fourth: The Hanbali School

The scholar Ibn Muflih reported that Sheikh Al-Islam (Ibn Taymiyah) said:

"It is unlawful for women to reveal their faces to be seen by foreign men,"[2] and a similar statement was quoted by his disciple Imam Ibn Al-Qayyim Al-Juziyah, may Allah bless him.

The scholar Ibn Muflih, may Allah bless him, said:

"Ahmed said: 'A woman should not display her adornment, except to those listed in the verse (in Surat an-Nur).'" Abu Talib said: "The nail of a woman is '*awrah*, so if she has to cover everything before she goes out, even her sock because

[1] "Al-Iqna' fi Hal Alfadh Abi Shuja'" p. 185.
[2] "Al-Adab Shariyah wal Minah Al-Mar'iyah" (1/316).

it shapes the form of her feet; and I would rather she uses a button by your handwrist, for her sleeve."

Al-Imam Ibn Qudama, may Allah bless him, said:

"The Hanbali School agrees that it is lawful for a woman to reveal her face in *Salat*, and some of our companions in the School said that all the body of a woman is '*awrah*, because the Prophet ﷺ said: "A woman is '*awrah* (should be concealed)[1]. However, it was permitted fot her to reveal her face and hands, when she is sought for marriage proposal because the face is the spot of beauty for women, and this was the opinion of Abu Bakr Al-Harith bin Hisham[2], who said that all the body of a woman is '*awrah*, even her nails."

He also said: "As for the hands, we have mentioned two narrations concerning them: the first, it is not obligatory to cover them, as stated before[3]. The second, it is an obligation

[1] Recorded by Tirmidhi.
[2] He meant the obligation to cover the whole body, including the face and the hands, even in Salat; and it is for this reason that the Imam Abu 'Umar Ibn Abdul-Barr, may Allah bless him, commented: "The opinion of Abu Bakr Al-Harith is singled out from the scholars' statements, because the scholars have all agreed that a woman may perform Salat with her uncovered face and hands, and they agreed that a woman does not pray with her veil on her face, and does not need to wear gloves. This proves that her face and hands are not 'awrah, and it is lawful to see that of her as long as it is not with the feeling of sexual desre, which is prohibited.
[3] Referring to the evidence given by those who do not see it an obligation to cover them, which is the interpretation of Ibn Abbas ﷺ of the verse

of woman to cover them, because the Prophet ﷺ said: "All the body of a woman is '*awrah*" and this has a general context, except if there is another proof to specialise it. Ibn 'Abbas's interpretation as "the face and the hands" is opposed by the interpretation of Ibn Mas'ud of

﴿...and not to show their adornment, except that which appears of it...﴾

as the clothing which women wear, and that they should not reveal the hands even when in a state of *Ihram*.[1]

Sheikh Abu an-Naja Sharaf Din Musa Al-Hijawi Al-Maqdisi, may Allah bless him, said:

"The whole body of a free woman is '*awrah* when she performs *Salat*, including her nails and hair, except her face. The face is '*awrah* outside *Salat*, because it is not lawful to look at it, as is the case with the rest of her body."[2] This was also the opinion of Sheikh Mansur bin Idriss Al-Bahuti, may Allah bless him, and Sheikh Mustafa as-Suyuti ar-Rahibani, may Allah bless him, and Sheikh Abdul-Qader bin Umar Shibani, may Allah bless him.

﴿**Except that which appears of it...**﴾ (the face and the hands), and the prohibiting the woman in a state of Ihram to wear the gloves and the veil.

[1] "Al-Mughni" (1/601-602).

[2] "Al-Iqna'" (1/88).

Annotations

First, we are able to conclude that the scholars of the four Schools of *Fiqh* agreed on the obligation of women to cover all their bodies from foreign men, whether those who regard the face and the hands as '*awrah* and those who do not. However, they all agreed that they should be concealed in this age, because of people's immorality, the lack of morals, and the willingness of men to unlawfully look at women's faces and adornments.

Second, all the scholars agreed that women should observe the Hijab (complete concealment) from foreign men. Al-Hafidh bin Hajar reported in "*Fath Al-Bari*" that Ibn Al-Mundir said: "The scholars agreed that the woman in a state of *ihram* may wear knitted garments and socks, and she may cover her head and hair, except her face, over which she may slightly draw her clothing to prevent foreign men from looking at her. And this suggests that the woman who is not performing Hajj is like the one who is in a state of *ihram*, or rather most concerned"[1] and this shows the ignorance of those who claim that *niqaab* is *bid'ah* (innovation) in Islam.

Third, that despite the the very old diversity between the scholars in this issue, yet it remains to a large extent, a theoretical one, for the Hijab remained the basis in the social

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[1] "ar-Rad Al-Qawiy" by Tuwajiri (248-249).

of woman to cover them, because the Prophet ﷺ said: "All the body of a woman is '*awrah*" and this has a general context, except if there is another proof to specialise it. Ibn 'Abbas's interpretation as "the face and the hands" is opposed by the interpretation of Ibn Mas'ud of

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Sheikh Abu an-Naja Sharaf Din Musa Al-Hijawi Al-Maqdisi, may Allah bless him, said:

"The whole body of a free woman is '*awrah* when she performs *Salat*, including her nails and hair, except her face. The face is '*awrah* outside *Salat*, because it is not lawful to look at it, as is the case with the rest of her body."[2] This was also the opinion of Sheikh Mansur bin Idriss Al-Bahuti, may Allah bless him, and Sheikh Mustafa as-Suyuti ar-Rahibani, may Allah bless him, and Sheikh Abdul-Qader bin Umar Shibani, may Allah bless him.

﴿**Except that which appears of it...**﴾ (the face and the hands), and the prohibiting the woman in a state of Ihram to wear the gloves and the veil.

[1] "Al-Mughni" (1/601-602).

[2] "Al-Iqna'" (1/88).

Annotations

First, we are able to conclude that the scholars of the four Schools of *Fiqh* agreed on the obligation of women to cover all their bodies from foreign men, whether those who regard the face and the hands as '*awrah* and those who do not. However, they all agreed that they should be concealed in this age, because of people's immorality, the lack of morals, and the willingness of men to unlawfully look at women's faces and adornments.

Second, all the scholars agreed that women should observe the Hijab (complete concealment) from foreign men. Al-Hafidh bin Hajar reported in "*Fath Al-Bari*" that Ibn Al-Mundir said: "The scholars agreed that the woman in a state of *ihram* may wear knitted garments and socks, and she may cover her head and hair, except her face, over which she may slightly draw her clothing to prevent foreign men from looking at her. And this suggests that the woman who is not performing Hajj is like the one who is in a state of *ihram*, or rather most concerned"[1] and this shows the ignorance of those who claim that *niqaab* is *bid'ah* (innovation) in Islam.

Third, that despite the the very old diversity between the scholars in this issue, yet it remains to a large extent, a theoretical one, for the Hijab remained the basis in the social

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[1] "ar-Rad Al-Qawiy" by Tuwajiri (248-249).

form throughout the Islamic history; and here are some reports from the scholars which confirm that observing the Hijab was one of the signs of the Muslims' way along the times:

Sheikh Al-Islam Ibn Taymiyah, may Allah bless him, said:

"The *Sunnah* of the believing women during the Prophet's lifetime was that a free woman observed the Hijab, while the slave-girl uncovered her face."[1]

The Imam Ibn Raslan, may Allah bless him, said:

"The Muslims agreed about prohibiting women from going out unveiled."[2]

The Imam Al-Ghazali, may Allah bless him, said:

"All along the times, men uncover their faces, whereas women go out veiled, or are prohibited from going out."[3]

Al-Hafidh Ibn Hajar Al-Asqalai, may Allah bless him, said:

[1] "Tafseer Surat an-Nur" p. 56.
[2] It was reported on his authority in "'Awn Al-Ma'bud" (4/106).
[3] "Ihya' Ulum Deen" (1/729).

"Women used to observe wearing the veil when they go out to the mosques or travel, in order to prevent men from looking at their faces."[1]

Fourth, what are the conditions where women are permitted to unveil before a foreign man?

We understand that Islam has prohibited *Sufur* to block all expedients to *fitnah*, and the theory in Islamic jurisprudence states that anything which is prohibited to block the way to *fitnah* can be authorised for a likely more acceptable benefit. Therefore, Allah ﷻ has lifted any restriction upon women once they need to unveil their faces, and also upon men if they need to look at women's faces in the following conditions:

- When a man wishes to propose his engagement to a woman.
- When a woman receives medical treatment, but she should not stay alone with a male doctor. She should choose the righteous doctor, who would only look at the spot needing treatment.
- When it is necessary for a woman to learn a particular subject, and there is no woman teacher or a good *mahram* to accompany her, and there is no possibility for her to study from behind a screen;

[1] "Fath Al-Bari" (9/337).

otherwise, she should not unveil, and the male teacher is permitted to look at her.

- When a woman is involved in a court case and she has to give testimony. Some scholars also added when she is involved in a deal which requires witness. Al-Qadi Abu Bakr bin Al-Arabi, may Allah bless him, said: "The Mufti, the judge and the witness are allowed to look at the face of a woman, if she addresses them regarding a *fatwa*, a court case or a testimony."

Fifth, one should know that Islamic *Shari'ah's* objective behind the legislation of the Hijab is to prevent the occurrence of *fitnah*, starting from the enjoyment a man gets by looking at a woman, which is classified in Islam as the fornication of the eye, and ending with major sin (illegal sexual intercourse); and the proof is that:

- A woman may uncover her face in *Salat* and in Hajj, when she is safe from men's gazing.
- She may uncover her face in darkness, when she is not seen by men, and this is the interpretation from the *Hadith*: "...some believing women, covered with their veiling sheets, used to attend the *Fajr* prayer with the Prophet ﷺ, and then they would return to their homes unrecognized, because of darkness."
- She may uncover her face in the presence of a blind man.

- She may uncover her face, if she is old and past childbearing, or would not be sought for sexual desire.

Conclusion

A reminder ... and forgiveness

As for the reminder, it is for the believing men and women, the repentant men and women:

Allah ﷻ said:

﴿ وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ﴾

(And remind, for verily, the reminding profits the believers...)[1]

and the Prophet ﷺ said: "The Deen is sincerity."[2]

Dear Muslim sister, read and understand the words of Allah ﷻ in this verse:

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ﴾

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[1] Surat Adh-Dhariyat, Verse 5.

[2] Recorded by Muslim (55), on the authority of Tamim ad-Dari ﷺ, Abu Dawud (4944), and an-Nassa'i (7/156).

﴿Has not the time come for the hearts of those who believe (in the Oneness of Allah) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scriptures before, and the term was prolonged for them and so their hearts were hardened? And many of them were disobedient to Allah…﴾[1]

Your answer would rather be: "Yes, it has come, O Lord."

Why do you not reflect on the *Hadith* of the Prophet ﷺ, "Remove harmful things from the road)?"[2] If removing what is harmful from the road is one of the branches of faith commanded by the Prophet ﷺ, then which is harmful to society: a stone or a thorn on the road, or a *fitnah* which corrupts the hearts of the believers, and spreads immorality?

You should know that if a young man falls victim in a trial, caused by you, and which drives him away from the right path, then you will be held accountable for it, and you will receive due punishment from Allah ﷻ, because it was within your ability to prevent such *fitnah*, just by observing Allah's Command.

[1] Surat Al-Hadid, Verse 16.
[2] Recorded by Abu Ya'la, on the authority of Abi Barzah ﷺ, and Ibn Hibban.

Rush to salvation by observing Allah's Commands, and ignore people's comments and gossip, because the reckoning with Allah ﷻ is greater and severe.

Aspire towards the pleasure of Allah ﷻ, and stop trying to please people. 'Urwah bin az-Zubayr ﷺ reported that the Prophet ﷺ said: "Whoever seeks to please Allah and disregards the curse of people, Allah will be pleased with him, and will make people feel pleased with him as well. But whoever seeks to please people, and disregards the Curse of Allah, Allah will curse him, and will make other people curse him as well."[1]

If you really are pleased with Allah as your Lord, with Islam as your religion, with Muhammad as the Messenger of Allah, and his wives, daughters, and believing women as the example to follow, then rush to repent and say like Prophet Moses ﷺ:

﴿ وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ﴾

(…and I hastened to You, O my Lord, that You might be pleased.)[2]

And say what the believers have said before:

﴿ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾

[1] See "Tahqeeq Sharh Tahawiyah" p. 235 (marjins).
[2] Surat Ta-Ha, Verse 84.

﴿*We hear and we obey. We seek Your Forgiveness, our Lord, and to You is the return.*﴾[1]

As for forgiveness, We ask Allah ﷻ forgiveness for the statements of those who ignore the divine Commands and would say:

﴿ قَالُوا سَوَاء عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ﴾

﴿*It is the same to us whether you preach or be not of those who preach.*﴾[2]

We ask forgiveness from Allah ﷻ for the statements of the misleaders who rebelled against the people of knowledge, forbid good and enjoin evil. I mean those foolish thinkers who focuse their evil intentions on the status of the Muslim woman. They feel no shame to issue statements opposing Allah's Laws and Decrees concerning the *niqaab* to turn people away from it, not because the Islamic research led them to define it as reprehensible or unlawful or a mere religious innovation, but rather because the *niqaab* is loathed by their idolators in east and west.

O Allah, keep those evil people clear from our women and daughters and sisters as You keep the east distant from the west.

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[1] Surat Al-Baqarah, Verse 285.
[2] Surat Ash-Shu'ara', Verse 136.

Whatever truth in this humble work is from Allah ﷻ Alone, for all success is due to Him; and whatever errors are from me and Satan, the accursed.

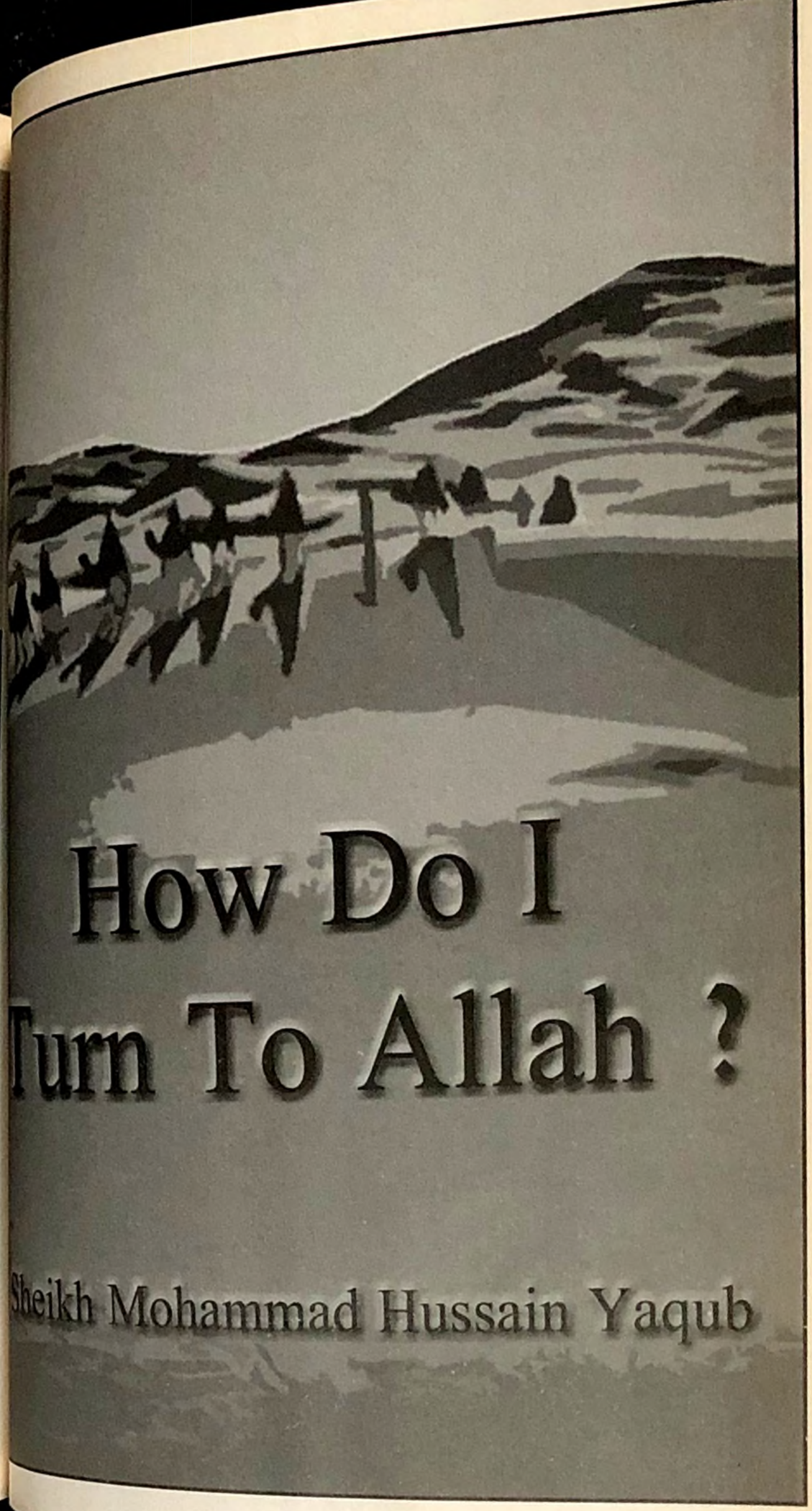
This is what I intended to accumulate and arrange, and I supplicate Allah ﷻ, raising my humble arms and imploring Him to make this work purely for His Face and a cause to earn His Pleasure and Generosity, and make it a source of benefit for righteous servants. I ask Allah ﷻ to bestow His Mercy upon me, my parents and all the Muslims; He is the Most Merciful and the Most Generous.

Omar Kassir

Muslim Civilisation in Spain

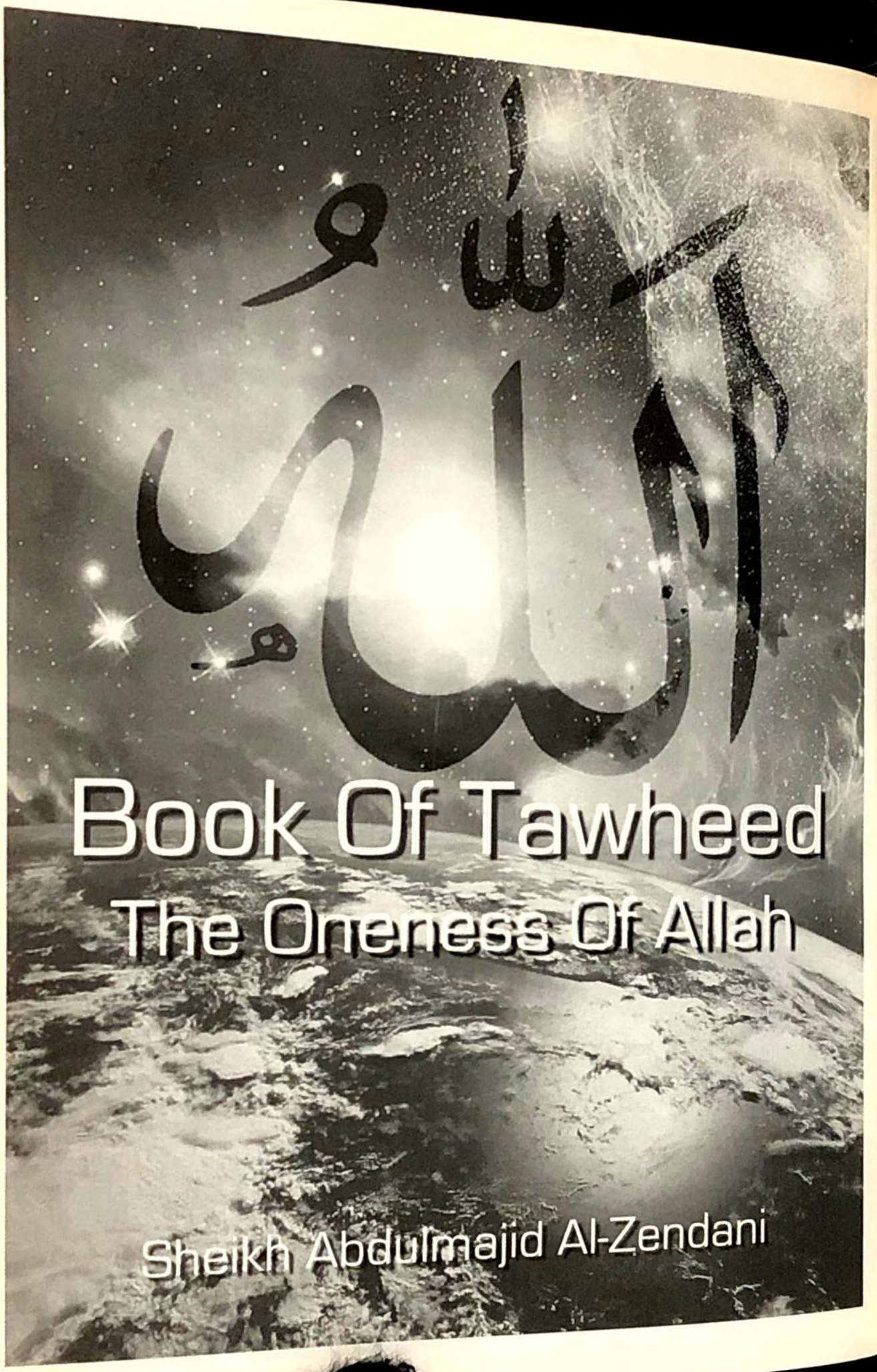


The Forgotten Legacy



How Do I Turn To Allah ?

Sheikh Mohammad Hussain Yaqub



Sultan Muhammad Al-Fatih



Dr Ali Muhammad Al-Salaabi

TAFSEER

AL-MU'AWWIDHATAYN

Explanation
of
Surah al-Falaq
Surah an-Nas



IBN AL-QAYYIM AL-JAWZIYAH



The issue of niqab (also referred to as the face veil) has sparked much controversy in recent years. Public debate around niqab often include politicians, media outlets and various public organisations who suffer from a poor or distorted understanding of this religious act.

Muslims too, are engaged in their own intra-faith discussion about the status of niqab in Islam. A spectrum of opinions range from niqab being a religious obligation to those who believe it is simply a cultural practice with no relevance to modern society.

This book aims to demystify the position of niqab within Islam by exploring evidence from the fountains of the faith: the Qur'an and the Sunnah (traditions of the blessed Prophet PBUH). In exploring this subject matter with precision, we hope to clarify this act of worship and facilitate a greater understanding of the implications of niqab both on the individual and wider society.

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